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# THE COLLEGE FORUM.

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# THE COLLEGE FORUM.

LEBANON VALLEY COLLEGE.

VOL. VII. No. 7. ANNVILLE, PA., SEPTEMBER, 1894. WHOLE No. 73.

## Carlyle's Heroes and Hero Worship.

BY PROF. J. A. M'DERMAD, A. M.

The potency of an action is measured by its power to achieve results. Those men who have been most efficient in shaping the character of the world's history and progress have been the men who most clearly saw and most firmly grasped those potencies which stir the soul, direct the motives and influence the conduct of their fellow men. The men who have been most conspicuous and vigorous in thus directing human affairs are termed heroes. The aspect of the world in its past ages as well as in its present career presents a wide scope for the exercise of the talents and ingenuity of great men, to mould its civilization, direct its religion, promote its freedom, inspire its hopes, and crystallize its nascent energies into forms of beauty, efficiency and strength; and a mighty factor these men have been too in working out the problems which have affected human welfare. The world is indebted to them for much of that enthusiasm which was able to grasp the strength of its opportunities, utilize the energy of its hidden resources, combine and consolidate its unused talent, and lead it forward in the highway of victory and success. It was this fact that was noticed by Thomas Carlyle and delineated by him in his work on Heroes and Hero Worship.

There are some who are destined to lead and influence others in the drama of life; they are able to forecast events and foresee hidden issues with a power surpassing their fellow-men, and are thus by nature qualified to rule and direct. They are in sympathy with the age in which they live; to them its spirit seems to speak, to them its secrets seem to be unlocked, and in their hands its potencies yield a willing and ready obedience.

They grasp the spirit of the time in which they live, and, imbued with its mighty energies, bid defiance to everything which opposed the onward sway of the principles which not only they but the age in general espoused. They illuminate the minds of other men, bind together their sympathies and direct their motives, and are the crystallizing centres around which the formative elements and governing principles of human progress and endeavor are collected and consolidated. They may sometimes stand alone, but they embody some controlling factor of human sympathy and advancement and cannot and will not be lost, although they may be obscured. They strike some chord of the human heart which will continue to vibrate and resound on through coming generations, or, like the statue of Memnon, is attuned anew by the advancing light of each new day of truth. He says in the first paragraph of his work: "For, as I take it, universal history, the history of what man has accomplished in the world, is at bottom the history of the great men who have worked here. They were the leaders of men, these great men; the modelers, patterns and in a wide sense creators of whatsoever the general mass of men continued to do or to attain; all things that we see standing accomplished in the world are properly the outer material result, the practical realization and embodiment of the thoughts that dwell in the great men sent into the world; the soul of the whole world's history, it may justly be considered, were the history of these. "This statement may be a little overdrawn, yet it is true that the marshalling of affairs, the direction of great national and civil changes, and the centralization of power, talent and influence in the world's history is due to great men. Carlyle shows us his heroes to a large extent as projected



on a screen of ideal perfection. The original classical conception of a hero was that of a demigod, and Carlyle seems, though half unconsciously, to have incorporated that conception into his treatment of heroes and their place in the world. We see them indeed with the features and likenesses of men, but still as men whose form and influence is projected on the exalted elevation of celestial canvas; and irradiated by the light of a supernatural illumination.

All forms of greatness pass in rapid succession before our mental vision under the glow of the impassioned fervor with which our author draws the bold design of his portraits of great men. He apprehends the spirit of the age, and his mind with one impassioned glance takes into view in rapid succession the whole majestic scope of the converging features and forces which make up the history of an age or a nation, and with the hand of a master he paints for us the action of the invisible forces which lie behind the scene. A divine idea pervades the whole of his philosophy, and his sentiments are invariably grand, lofty and devout. He stands as it were continually on the threshold of the temple of infinite power, wisdom and light, and his sentiments as they are expressed in *Heroes and Hero Worship*, are not those of the commonplace or familiar, but invariably bear the stamp of an imagery that is exalted, refining and illustrious. His precepts are prompted by no secondary or supercilious motives, but seem to be the result of an original and sublime inspiration of genius which gives them the stamp of a bold, lofty and creative imagery. We see the hero in two aspects of his being, first as a leader and controller of human affairs, and, secondly, in his inner life and nature, Carlyle shows us the elements and characteristics of his nature, those factors on which his greatness and success inhere, and on which his influence and leadership in the world depends.

He first shows us the hero as divinity in the person of Odin. Here we are admitted to the gorgeous and picturesque beauty of the Scandinavian mythology. Carlyle depicts in this chapter principally the universal tendency of mankind to worship some divinity, and the fact that with this tendency is arrayed the loftiest sentiments and purest emotions of which man is capable. It also stands to man as

the keynote of the highest development of his nature, the loftiest impulses of his heart and the chief controlling element of his character. It is also the means by which he is to achieve the highest and best ends of his nature and lift himself to the true sphere which the Creator had in view in his endowment. It touches the profoundest springs of being and elicits the most potential elements of human character. The finite demands the infinite, the dependent the unconditioned, and thus the requirements of man's nature demand that he worship a Being higher than himself—one removed beyond the sphere and capacities of ordinary human nature. The law of ethics in man is written in the constitution of every human being and utters its imperatives with greater or less force, according to the degree of the individual apprehension and the state of his enlightenment. It may, where its mandates are perverted, even lead to a course of conduct which is entirely abnormal and at variance with its true design, still this argues nothing against its existence and the potency of its demand. It is an important factor in human nature and the degree and legitimacy of its exercise indicate the state of the individual enlightenment and intelligence, also the moral state and condition of society. It has also been an important factor in shaping the moral and religious progress of nations and epochs of history and thus in promoting the general elevation and welfare of mankind. The ancient world even in its heathen aspect reveals the coloring of the religious sentiment in a very marked degree, inasmuch as the worship of the Deities, the consultation of oracles and the various religious festivals and sacrifices formed one of the prominent features of their religion and a distinctive trait of national life.

The Pagan religions and mythologies have in them the freshness and simplicity of youth, and for the most part correspond to the youthful character of Pagan knowledge. To the Pagan mind the phenomena of the natural world are full of sublime mystery, and it was and is the ardent desire of their minds to account for the ever recurring facts and changes which constantly engrossed their attention. They must assign some cause for the effects which everywhere encompassed them and invaded their experience.



The Norse mythology splendidly typifies this tendency of mankind to account for and explain the effects and phenomena of the natural world by adducing a supernatural cause *inherent* in nature. The Norse religion is in reality an allegory. Man represented nature as he felt it. He was intensely in earnest in striving to evolve the secret of nature's forces, and tried to spell out and interpret the significance of the manifold operations which he saw manifested about him in sea and earth and air and sky. Nature was to him a sublime imagery, a mysterious symbolism which spoke to him of the invisible and infinite, and under whose symbolic rapture he stood with mingled feelings of admiration and awe. This devout contemplation of the *spiritual* efficacy which men felt was concealed beneath the shifting panorama of outward phenomena, called forth feelings of devout veneration and reverence from the minds of its sincere and reverent beholders. The Norse mythology is grand, vigorous, sublime and energetic. It is like the place where its records have been kept, and rises, like Iceland, majestically above the surrounding plain. Its characters are grotesque, prodigious and towering, and personate the awful and imposing in nature. We see in them the powers of the struggling and surging elements portrayed, and they possess a fervor, vindictiveness and rigor which is well suited to the aspect of those northern climes.

That Odin was a man we think, however, is quite improbable. If he accomplished any such brave feats as would lay the foundation of the character ascribed to him in their system of worship, it is likely that some vestige of his history would remain by means of which we could gain a clue to his descent. Carlyle is evidently wrong in supposing that mankind exalts a mere human being to the rank of chief divinity. It would be foreign to the genius of any nation to do this. They exalt him typically to the rank of *Penates*, or *dens ex machina*, but no nation of whose mythology we have any authentic records has exalted a mere man to the position of *chief* divinity. Where Carlyle fails in his theory is this, that he fails to take cognizance of the fact that among heathen peoples the representation of supernatural beings is largely by *eidola*, and that these gave to their ideas a strong anthropomorphic

color; so much was this the case that their chief divinity came to be considered a man, but with supernatural attributes and powers. In fact, this anthromorphism is a kind of representation which characterizes and must characterize all our conceptions of a supernatural being. Perhaps in the course of time the symbolical form became detached from the conception, and Odin came to be regarded as a mere man. Carlyle himself betrays his error in attempting to account for the manner in which a human being could be raised to the rank which Odin held. "How the man Odin came to be considered thus? That surely were a question which nobody would wish to dogmatize upon. I have said, his people knew no bounds to their admiration of him; they as yet had no scale to measure admiration by. Fancy your own generous heart-love of some great man expanding until it transcended all bounds, till it filled and overflowed the whole field of your thought. "This hypothesis must fall to pieces under a rigid analysis. Man seeks the infinite and transcendent, but never in a fellow-being—a person of his own level. The mysteries of his own existence and the enigma of the universe require him to suppose a being of infinite power and resources, exalted far above the sphere and capacities of anything he can know or see, an infinite being upon whom all the finite and material rests and is conditioned. But man does not and never can seek this infinite in mere man. Man may be a hero or a dolt, but he cannot hold supreme dominion and reverence in the hearts and affections of his fellows. Odin may be, and doubtless was in the estimation of the Norseman, a type of the true divinity which they knew must exist as a necessary condition of thought, and whom they portrayed in the symbolism of human attributes.

(To be continued.)

---

How dear to our heart is  
 Cash on subscription,  
 When the generous subscriber  
 Presents it to view;  
 But the man who don't pay—  
 We refrain from description,  
 For, perhaps, gentle reader,  
 That man might be you.

—Chatham, N. Y., *Courier*.



### The Newspaper as an Educator.

The editor is the great American school-master; he gives his lessons more frequently than any other teacher, and they cost less. To the newspaper the majority of students are indebted for the only post-graduate course they ever receive. Many others would have no education at all were it not for what they read in the newspapers.

The newspaper is the universal college, any one can get an education there for a penny or two. The newspaper is the only biographer and historian which the mass of people can read. It gives more information for a given amount of money than the cheapest circulating library in the world. Thinkers who are concerned chiefly for the good of the community are always the men who esteem the newspaper most highly. Wendell Phillips said, "Let me make the newspapers, and I care not what is preached in the pulpit."

Thomas Jefferson, one of the founders of our government, said, "Were it left to me to decide whether we should have a government without newspapers, or newspapers without a government, I should prefer the latter." Public opinion can be created more rapidly by daily appeals and arguments which the newspaper reader can quietly look over by himself, pausing whenever he may like to think over what he has read, than anything that can appear in campaign speeches or magazine essays or books by the most noted writers and specialists. Years ago Lamartine was laughed at as a dreamer when he said, "Newspapers will ultimately engross all literature; there will be nothing else published but newspapers." His prophecy is being rapidly fulfilled. The newspaper is invading every department of literature, and giving the reader the best at the lowest price. It begins to look as if the time might come when lawyers, courts, jurors, judges, would all be supplanted by the newspapers. So general is the resort to newspapers for information and opinion that it sometimes becomes very difficult to procure jurors for a case in court. Whitelaw Reid, editor of the *New York Tribune*, said, "Every great newspaper represents an intellectual, a moral and a material growth—the accretion of successive efforts from year to year—until it has become an institution and a power."

Horace Greeley, the founder of Mr.

Reid's paper, said, "The office of a newspaper is first to give the history of its time, and afterwards to deduce such theories or truths from it as shall be of universal application. The newspaper in general gives information on current events. If any new star is found, when bills are passed in Congress, if there is war in any part of world, the people all know it; but how do they find it out? It cannot be recorded in history in so short a time. It is through the newspaper, the great historian of current events, which furnishes history as history is made. Some people believe nothing except what they read in their own newspaper."

The newspaper has a great influence in the home. The child is first taught by its parents, then in the Sabbath school as well as in the secular schools, but that is not its only education; into the home come newspapers from which it learns. The old saying, "Because my father is a Republican or a Democrat I am one also," is more than sentiment, more truth in it than poetry; the newspaper taken into that home created that sentiment and formulated the political creed. The Republican will take a Republican paper; the Democrat the paper belonging to his party. This paper is read in that home and is the principal factor in directing his political opinions. So also in reference to his religious belief, the saying, "Because my father is a Lutheran or a United Brethren, I am one," is not the whole truth; in that home the church paper, of whatever denomination it may be, is wielding its influence. The religious paper had a great influence in creating sentiment towards closing the World's Fair gates on the Sabbath; even if it did not succeed in closing them, it succeeded in keeping away some who respected the Sabbath. Since the newspaper has such a great influence it certainly has a vast opportunity in doing good. Some one has said, "The possibilities of the press for good, now that independence in journalism is practicable, cannot be over-estimated." Charles A. Dana, editor of the *New York Sun*, once said, "The legal responsibility of newspapers is a reality, but their moral responsibility is greater and more important." George William Curtis, the late editor of *Harper's Weekly*, said, "If the newspaper is the school of the people, and if upon popular education and intelligence the success and prosperity of popular



government depends, there is no function in society which requires more conscience as well as ability." Therefore its great responsibility is to furnish the people with good, pure reading matter, such as will help them to form correct opinions on great and important questions, social, political, religious; arouse sentiments of patriotism, devotion to country, home and church; and lead to purity of life and character in all our intercourse between man and man. MARY RICHARD, '97.

### Education and Life.

PROF. E. W. RUNKLE, PH.D.

The dogma has been proclaimed for ages, "Education is a preparation for life." Upon this text two representative schools have discoursed. On the one hand, the advocates of the classics have so far elevated education as relatively to ignore its relation to life. On the other, the cry for "preparation" has given birth to such practical efforts as to cease to deserve the term education. As a result (if we wish to be slightly cynical), we have all education pitted against all life; the ultra-classicist, so educated as not to be prepared for life; the bread and butter specialist, so prepared for life as not to be educated. In short, we have separated by abstraction and embodied in institutions what should be conjoined. So also, in work and happiness, religious and secular, private and official, life here and hereafter, we have falsely abstracted from the real unity and solidarity with which we live our days.

The one thought, then, which I would seek to impress is this: *Education is very life itself.* In partial justification, the following may be noted: Divergencies in character and living are owing not so much to external factors as to internal factors. A fish is not "fishy" because it inhabits the sea; nor would man (barring physical impossibilities) be a fish could he place himself in fish environment. The Chinaman is such whether in Canton, London, Paris or San Francisco, while the Irishman of Cork is still a Cork Irishman, even though he may be a policeman of Gotham. That is, it is just as true that we make ourselves what we are to become, as that we are made what we are. The real power to be insisted upon in education and life is self-determination. We

are not chameleons, reflecting the colors with which we come into chance contact. We are not wholly creatures of circumstance; circumstances are our creatures. Not always are we waiting for something to turn up; we are frequently engaged in turning something up.

It is this latter conception of life—that is, that conception in which man is recognized as playing the chief role—that we affirm to be equivalent to education. Man molding himself, choosing and altering his environment, establishing society and institutions, realizing moral and religious truths—*this* is education and *this* is life.

An oyster is forever an oyster because of oyster nature,—that is, the oyster is simply what it is; man, on the contrary, *is* simply what he *is not*. Education, then, might be defined as a process of making an individual what he is not. When such a process ceases, not only education ends, but life as well. A "finished" education is soul-suicide, more disastrous by far than the destruction of the body. Even plants must be improved by cultivation, animals by domestication, but man is the only being in all creation that is subject to education. Any other use of the term is a misuse of it. Passivity marks the two former; self-activity characterizes the latter.

Education, then, is life's dealing with life. Life is conquest of itself. As Goethe has so truly said,—

"He only earns his freedom and existence,  
Who daily conquers them anew."

There is a whole theory of life and education in these words. Free existence by daily conquest, self-mastery by self-discipline, the continued making of the "ought" and the "is" in one's life meet as friends, in short, self-obedient and self-regulative personality, such is the aggressive purpose and mission of life and of education as well. "Man shall not live by bread alone" is an educational principle, as well as a gospel utterance, and any conception of education which fails to recognize and make provision for the growth of man's real self—that is, his legal spontaneity—is radically vicious. You can "make" animals tame; dogs do tricks; but a man you must *grow*.

So that the maxim of Rousseau, "Follow nature," must be supplanted by the psychological maxim, "Grow a nature which follows you." We have had the gospel of molded, shaped and fashioned



minds preached long enough. We need some Peter the Hermit to herald the active side of education; minds molding, shaping and fashioning themselves; of life itself conforming to purposes and plans which the self, in its educating progress, decrees. Evolution has played havoc in educational lines, and we shall not see the return of better days until we bow out our chests, set our teeth, and clench our fists in assertion of the self-regnancy of every individual consciousness.

"Nature retains her veil despite our clamors;  
That which she doth not willingly reveal,  
Cannot be wrenched from her by levers, screws  
and hammers."

The fact is, education is not a mechanical problem. Given a man's parents, himself and his environment, you cannot predict his character. Each individual approaches life with the personal equation "on board," but not in sight. It constitutes a sort of unknown cargo, marked for some unknown port, but whose contents and destination it is the very task of life and education to decipher. Thus viewed, education is life's adjustment of itself; and life, the growing discovery of self-education. To a full realization of this unity, of education in life, and of life in education, were the words, "All things are yours," spoken.—*The Watchword.*

### September.

I am for the cooler breezes,  
Cooler breezes of the fall;  
Which dance with tingling sneezes,  
At the bleak Autumnal ball.

I am for the weirdsome death-note,  
Of each sadly falling leaf;  
As it breaks the band which held held it,  
Through its life, so cruelly brief.

I am for the gentle rain-drop,  
With its restless little feet;  
As it skips upon the house-top,  
With a step that's very neat.

I am for the blushing fruit-trees,  
With their faces all aglow  
In the bloom of such rich tint-lines,  
Human art could ne'er bestow.

I am for the frosty morning,  
With its robes of silv'ry white;  
Which the sun doth turn to tear-drops,  
Long before the fall of night:

I am for the chilly ev'nings,  
Growing more so day by day;  
Which induces the sweetest slumbers,  
In their own inviting way.

I am for each gaysome fancy,  
Of the Autumn's every swell;  
As it rises high and higher,  
Rolling over hill and dell.

NORMAN COLESTOCK SCHLICHTER, '97.

### Charge on the School Brigade.

Six hundred feet! six hundred feet!  
Six hundred feet onward!  
Over the barnyard fence, strode the five runners.  
Forward the school brigade!  
"I'll charge on every one," he said;  
Around the barnyard fence  
Fled the five runners.

Forward the school brigade!  
Every boy was dismayed.  
Did not the drunkard know  
Some one had hollered "whoa!"  
There's no time to make reply.  
There's no time to reason why,  
There's but to run or die;  
Over the barnyard fence  
Jumped the five runners.

Ladies in rear of them,  
Citizens to left of them,  
School boys in front of them,  
Cheered and wondered.  
Loud behind them curses fell,  
Cowardly they ran, and well—  
Away from the jaws of death,  
To *where*—he could not tell—  
Sped the five runners.

Ran they all with heads so bare,  
Ran they all and split the air.  
Ran from the drunkard there,  
Away from danger, while every one wondered.  
Plunged through the rising smoke,  
Right from the threatened stroke  
Mayer, Shisler, Grove, Enders and Guyer,  
Spluttered and blundered.  
Then they came back—but *not*  
Not the *five* runners.

Ladies in rear of them,  
Citizens to left of them,  
School boys in front of them,  
Yelled and wondered.  
Still around them curses fell,  
Escaped the dangerous spell,  
They that had run so well,  
Came from the jaws of death.  
Then they their perils tell,  
All that was left of them—  
*Left of the five* runners.

When will their willows fade?  
Oh, the swift run they made!  
All the town wondered!  
*Shame* on the run they made!  
*Shame* on the school brigade!  
Timid five runners.

WALTER G. CLIPPINGER.

I want to be an angel  
Sang the Freshman in his pride;  
He fell from a cross-bar,  
And his wish was gratified.—*Ex.*



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## Editorial.

WELCOME, thrice welcome to the new students.

WE are glad to see so much musical talent among the students this term. We would suggest that a glee club or an orchestra, or both, be organized. Such musical organizations would be most desirable and profitable.

THE Sunbeam Publishing Company, of Philadelphia, Pa., will remove its plant to our beautiful town by the first of November. A very commodious building is now in course of construction but a short distance from the College, on White Oak street. We are delighted to have this new enterprise come to our midst. A more desirable place could not have been selected.

SINCE vacation we have heard of persons who do not receive the FORUM regularly. Lately we have been unusually careful with the mailing list, having carefully revised it. There is a possibility of carelessness in the mails. Those who do not receive the FORUM regularly in the

month of publication will greatly favor us by dropping a card. Hereafter we shall make an effort to get the paper out by the 15th, so that it will reach all subscribers before the 20th of each month.

## The Opening.

The large chapel of the College was well filled with students, their friends, and visitors on the morning of September 4th, the formal opening of the twenty-ninth year of the institution. After the singing of an appropriate hymn, led by Professor Lehman, President Bierman read the thirteenth chapter of I. Corinthians, made a few suggestive comments on the same, and then offered a fervent prayer in the interest of all present and the success of the work in hand. Another hymn was sung, followed with prayer by the Rev. Solomon L. Swartz, of Middletown, a prominent trustee and a liberal friend of the College. At the close of these interesting devotional exercises the President delivered a very fitting address of welcome. The intense anxiety felt by those who spent the vacation in canvassing for students can be felt only by those engaged in the work, but now the hour of relief has come, and in this instance the result is gratifying. The old students were congratulated on their prompt return, and the many new ones, enrolled for the first time, were most heartily welcomed. To be connected with any educational institution as a student is a favor, but to be under the fostering care and tuition of a Christian College is a benediction.

To learn to read Greek, to construe Latin, to solve problems in calculus, and to evolve the abstruse conclusions in chemistry, affords a discipline of mind which may well be coveted.

The aim of the College is high; it seeks to educate and draw forth all that is potentially in man, the training of all the energies and capacities of his being to the highest pitch and directing them to their true ends. From year to year it has sent out its graduates to make the world better and be a blessing to themselves. Our work compares favorably with the best in the land. Now, let each seek to make an honorable record on the professor's class book, and make for himself a name and win a place in the affections of his associates.



The address was well received.

The attendance is considerably in advance of last year.

Besides large accessions to the music and preparatory departments, one was added to the Senior class, one to the Junior and two to the Sophomore. The Freshman class numbers about fifteen this year.

### Our New Teachers.

Miss Anna M. Thompson, Ph. B., who takes the place of Miss Sleichter as Preceptress and Professor of Modern Languages, is a lady of varied accomplishments. After finishing a course in Otterhein University and taking the degree of Bachelor of Philosophy she entered upon a full course in a business college and studied typewriting and shorthand as well as double-entry bookkeeping and business correspondence. Recently she spent several months at Asbury Park, N. J., under a specialist in studying the French and German languages. She is a woman of modest demeanor, kind disposition, yet firm, and by her amiable qualities wins friends readily, and we bespeak for her a successful career among us.

Miss Anna R. Forney, A. B., Class of '92, was recently elected to the position of Professor of Harmony. Miss Forney is personally known to most of the readers of THE FORUM, and hence little need be said. She is a woman of fine presence, superior musical gifts and thorough training; and possessing all the elements that make up the successful instructor, we feel confident she will not disappoint her friends.

Oscar Ellis Good, A. B., Class of '94, is called to fill the position of Adjunct Professor of Natural Science, and in the absence of Professor Shott takes charge of that department. Prof. Good is a young man of fine discriminating powers, excellent judgment and scholarship; and, as he stood in the front rank of his class while a student, we have no doubt he will soon rise to the front rank in his chosen profession.

### The Lecture Course.

The Lecture Committee of the P. L. S. has announced the course for the coming season. This is the eleventh course that this society has brought before the

students and patrons of the College, and not only has the high standard of the previous courses been maintained, but the committee feels confident that the entertainments provided for the ensuing year are superior to any engaged heretofore. Though in a time when the friends of this institution feel the effects of "Hard Times" most keenly, their liberal support and kindly appreciation of previous efforts were incentives to procure, if possible, a course of entertainments affording universal instruction and unadulterated amusement. That the committee has succeeded, the following is proof.

On November 2, the Original Swedish Ladies' Quartette will open the course by one of their unique entertainments. This company comprises Misses Hednig Lidström, first soprano; Maria Hedén, second soprano; Stephanie Hedén, first alto, and Amelie Hedén, second alto. They appear in the picturesque costume of their native provinces of Sweden, and are seemingly equally at home in English, Swedish, French and German. This is a company of modest young women who are not straining to produce a sensation, but whose singing affords an enduring pleasure. Three of the ladies are magnificent soloists, possessing voices of wonderful range and cultivation. As a quartette a more perfect ensemble of voices can not be within any entertainment. They are a genuine success.

The second entertainment will be an illustrated lecture by Rev. G. W. Stevens, November 30th. Rev. Stevens has gained an enviable reputation as an illustrated lecturer. At all the great Chautauqua assemblies during the past few years he has drawn immense crowds. His subject will be "Switzerland." This lecture will be of special interest to all lovers of nature as well as to the student of history. Switzerland, the land of the free and the home of the Alps.

"Those palaces of nature whose vast walls  
Have pinnacled in clouds their snowy scalps,  
And throned eternity in icy halls  
Of cold sublimity, where forms and falls  
The avalanche—the thunderbolt of snow."

This lecture is a vivid and intelligent description of Switzerland, and a most fascinating trip to the Matterhorn.

On December 13, Lovett's Boston Stars will render one of their delightful and inimitable concerts. The phenomenal success of this company has earned for it



the enviable title "Boston's Great Popular Concert Company." It is composed of Miss Marion Osgood, Boston's star violinist; Miss Clara G. Warner, Boston's star ballad singer; Miss Bertha Brewer, Boston's star reader and accompanist, and Mr. Frank G. Reynold's, Boston's star unique singing humorist. Miss Osgood has no superior as either violinist or pianist. Miss Warner always entrances the audience with her ballads. Miss Brewer is unapproachable as reciter and reader, and Mr. Reynolds convulses everybody with a number of his humorous drolleries. Lovett's Boston Stars is one of the few first-class concert companies, and its success is genuine.

The fourth entertainment is a lecture January 23, and will be delivered by Col. J. P. Sanford, who is recognized as the greatest traveller, living or dead, having crossed the Atlantic nineteen times, and is a man who never travels a mile without seeing something. Through North and South America, through Europe, Asia and Africa, this veteran traveller has pushed his way until, as he declares, he has been in every kingdom and republic under the sun. His subject will be "Old Times and New," and in it the Colonel, drawing from his vast fund of information, illustrates that, while the past with its mystery and Pyramids and Sphinx excites our wonder, the present challenges our admiration. That he has lectured over 900 nights during the last five years is sufficient evidence that he amuses, instructs and entertains. Though he lectures for two hours, the universal sentiment is that "It is too brief." A better testimonial can not be written.

On February 22 Mr. Harry M. Peckham will close the course with his renowned "Humorous Monologue"—humor, whistling, imitation and song. Mr. Peckham's record as a humorous entertainer is a most enviable one. His "Whistling Proposal" is unparalleled.

Notwithstanding the superior, and consequently the more expensive, talent that the committee has to offer, they have not enhanced the price of season tickets, but offer the course of these five entertainments for \$1.75.

### Personal.

The Rev. Charles Roads, State President of the Societies of Christian En-

deavor and pastor of a leading Methodist congregation in the city of Philadelphia, spent a day with his cousin, President Bierman, last week. Mr. Roads was a student in this institution twenty years ago, and, after reviewing the College premises and its equipments, expressed himself highly pleased with the great advance made since then. In the evening of the same day he addressed a large meeting of Christian Endeavorers in the Trinity U. B. church at Lebanon.

### "College Day Collections."

#### EAST PENNSYLVANIA CONFERENCE.

Annville, .....	\$52.03
Lititz, .....	3.00
Columbia, .....	9.29
Ephrata, .....	3.47
Lebanon, .....	10.58
Mount Joy, .....	6.00
New Holland, .....	5.40
Mountville, .....	17.31
Reading—Otterbein, .....	4.00
Hummelstown, .....	9.60
Paradise, .....	13.75
Lancaster, .....	4.00
Lancaster Circuit, .....	5.00
Oberlin, .....	4.00
Union Circuit, .....	5.00
Manheim Circuit, .....	2.33
	<u>\$154.76</u>

#### PENNSYLVANIA CONFERENCE.

Otterbein, Harrisburg ('93), .....	\$13.00
Memorial, Harrisburg ('93), .....	13.38
Memorial, Harrisburg ('94), .....	9.91
Rocky Spring ('93), .....	14.00
Rocky Spring ('94), .....	9.50
York Circuit, .....	9.00
Bendersville, .....	3.74
New Cumberland, .....	5.75
Shiremanstown, .....	6.58
York—First Church, .....	17.01
York—Third Church, .....	3.26
Baltimore—Scott St., .....	11.00
Chambersburg, .....	25.00
	<u>\$141.13</u>

#### EAST GERMAN CONFERENCE.

Reading—Salem, .....	\$7.10
Myerstown, .....	4.50
	<u>\$11.60</u>

#### MARYLAND CONFERENCE.

Frederick, .....	\$4.00
Washington, D. C., .....	13.35
	<u>\$17.35</u>

#### PERSONAL.

J. H. Kurtz, .....	\$1.00
Total, .....	<u>\$325.84</u>



**College Directory.****Faculty.**

E. BENJ. BIERMAN, A. M., PH. D.,  
PRESIDENT,  
Professor of Mental and Moral Science.

H. CLAY DEANER, A. M.,  
Professor of the Latin Language.

JOHN E. LEHMAN, A. M.,  
Professor of Mathematics.

REV. JNO. A. McDERMAD, A. M.,  
Professor of the Greek Language.

JOHN A. SHOTT, PH. B.,  
Professor of Natural Science.

ANNA M. THOMPSON, PH. B.,  
Professor of English Literature.

OSCAR ELLIS GOOD, A. B.,  
Adjunct Professor of Natural Science.

CARRIE M. FLINT,  
Professor of Instrumental Music.

ANNA R. FORNEY, A. B.,  
Professor of Harmony.

URBAN H. HERSHEY,  
Teacher of the Violin.

**Literary Societies.****CLIONIAN.**

MISS ESTELLA STEHMAN, President.  
MISS ELLA BLACK, Secretary.

**KALOZETEAN.**

HARRY W. MAYER, President.  
LESLIE G. ENDERS, Secretary.

**PHILOKOSMIAN.**

IRA E. ALBERT, President.  
HARVEY E. RUNKLE, Secretary.

**Y. M. C. A.**

JOHN H. MAYSILLES, President.  
JAY W. YOE, Secretary.

**Y. W. C. A.**

MISS ESTELLA STEHMAN, President.  
MISS CARRIE FLINT, Secretary.

**Clionian Literary Society.***Virtute et Fide.*

The first meeting of this school year was held the first Friday evening of the term. It consisted of a business meeting only, no program having been prepared. The second week, however, a very interesting program was well rendered.

We realize that with the class of '94, many of our most active workers have left us; but those that remain seem determined to obtain all the good they possibly can by taking an active part in the work, and with the help of our new members, we expect to make the year a grand success. We would heartily welcome any of the ex-Clionians to our regular meetings held every Friday evening.

Miss Mary Keller and Misses Addie and May Light joined society on the 14th. We hope to add several more names to our list before the month closes.

Miss Kinports and Miss Bender visited us on the 14th.

**Kalozetean Literary Society.***Palma non sine pulvere.*

Our work for this term is very encouraging. Our first session consisted of speeches from each member relating the summer's experience.

Each one seemed glad to once more cross the threshold of the old K. L. S. Home and expressed a desire to be more consecrated to the work in every department of the society.

Mr. Jas. Zug, '94, was with us and gave us a neat speech in which he expressed his regrets on severing the ties which bound him in active membership to the society, but left with us his best wishes. He will soon leave for Iowa, where he will fill a position in a R. R. office.

G. A. L. Kindt, '94, is attending the Ohio State University at Athens, Ohio. His work is in the Natural Science Department. He writes that his work is pleasant and his surroundings agreeable. Mr. Kindt is a thorough student and an honor to the society as well as his class.

Our second session of society was profitable and showed an earnest desire for culture, on the part of each member.

The visitors who met in session were the Daugherty Bros., Messrs. Sam. Saylor, John D. Stehman and Frank Shisler. The same evening Mr. Shisler joined the society.

The gymnasium has been put in condition for those who wish to take indoor exercise. The charges will be moderate for the remainder of this term.

Again we welcome all friends to our meetings which are held in our hall from



time to time, and especially our ex-members who are not far distant.

We are always glad to have our ex-members with us, and give us words of encouragement which are appreciated by each individual member, so that we may strive onward with more determined efforts, and our motto "Palma Non Sine Pulvere" always with us.

### Philokosmian Literary Society.

#### *Esse Quam Videri.*

The P. L. S. enters upon the work of the year with the determination to be true to our motto. The first meeting of the term was held on Friday evening, September the 7th, when a regular program was rendered in a very creditable manner. A large number of the new students were present and expressed themselves as well pleased. During the business session which followed the program, we were reminded that the spirit of Philokosmianism had not left our ranks, and when the propositions of members and initiation came we were more convinced that the characteristic spirit and zeal was on the increase, and when the good old song rolled out from the very depth of the soul and filled the whole community with enthusiasm and inspiration, our spirits fairly trickled over with glee and exultation, and the scenes of former years flashed across our minds, and we realize that "it is good for us to be here." At our second meeting there was but a repetition of the enthusiasm, with the addition that the "boys" were so jubilant that at the close of the session they gathered in front of the building and gave in cheering accents the Philo yell, closing with the inspiring and noble song. A number of the new students took advantage of the opportunity and joined our ranks. The following persons were added to the list of members:

A. P. Grove, C. H. Snoke, W. G. Clipping, E. P. Anthony, A. S. Light, Mason Snoke, G. A. Ulrich, Edwin Kreider, John Q. Deibler, John R. Geyer and Allen Baer.

The society will conduct a lecture course during the coming year. We hope the friends and patrons of the society will give us the most hearty support. An account of the course will appear in another column.

Mr. Geo. H. Stein has entered the freshman class at Franklin and Marshall College, Mr. I. G. Hoerner entered Dickinson College. While we are sorry to lose these earnest and active members we wish both success in the work in their respective institutions.

We are pleased to note that Charles Sleichter and Harry Heberly, former members, have returned and are taking active work in the society.

W. H. Kreider, '94, and O. E. Good, '94, paid the society a visit on the 14th inst., and spoke words of encouragement and praise which were well received as coming from two of our most faithful members while they were at College.

We have renewed quite a number of newspapers and magazines for the reading-room, and additions will be made from time to time. Let each student patronize this department, as the benefits derived are extremely valuable to the student.

### A Pleasing Social Event.

On Saturday evening, September 8, the parlors of the Ladies' Hall were the scene of brilliant social animation. The occasion was none other than a delightful reception to the new students, tendered by the Young Men's and Young Women's Christian Associations of the College. The reception committee, Miss Stehman and Mr. Maysilles, received each guest with a welcoming hand-shake, which caused all to feel perfectly at home.

The playing of games and indulgence in friendly intercourse very quickly and pleasantly whiled the hours away.

After the most luscious fruits of the season were served, and a reluctant good night said, the students sought their couches with the desire that these events would occur quite frequently. S.

### Y. M. C. A. Notes.

Of all the opening exercises in the various departments of the College, the Sabbath afternoon meeting of the Y. M. C. A. was the most impressive and indicated a strong current of earnest spirituality coursing through the hearts of those present.

The meeting was conducted by Mr. J. H. Maysilles. The topic selected was "The purpose of Daniel," Dan. 1.

On Saturday evening, Sept. 15, the



missionary meeting was held, conducted by Mr. D. Buddinger. Scripture Lesson, Hebrews 8: 10-13.

Mr. Clarence S. McIntire, of the University of Pennsylvania, visited us on the 18th inst., in the interest of the work. He conducted an earnest and impressive consecration service, after which he conducted a meeting of the Christian young men of the College in the interest of Bible study. He dwelt especially upon the advantages of personal work and the need of special preparation by the study of the life and methods of Christ himself. Mr. McIntire won the friendship and esteem of many of the young men, and was pleased with the interest manifested in the work. He conducted the chapel services the following morning.

A large number of the new students joined at the earliest opportunity. May it be our privilege soon to see all in the Y. M. C. A.

The Y. M. C. A. membership ought to be a mighty factor in the week of prayer, to point those without Christ to a better and nobler life.

Is it necessary that a single one of our number continues to live on in sin during this year?

A true, God-fearing, consistent life has an influence that the devil can not withstand. Brethren, let us live that during this campaign.

### The Maryland Reunion.

The sixth annual reunion of the Maryland students of Lebanon Valley College was held at Keedysville, Md., August 6. A large number of graduates, students and ex-students were present. The U. B. church in which the reunion was held was elaborately decorated with cut and potted flowers. The program, both musical and literary, was of a very high order, and its perfect rendition was highly complimented by the press and the large audience. The remarkable success is attributed to the interest those took who were on the program.

The kindness and hospitality of the people of Keedysville will long be remembered by those present.

Tender-handed stroke a nettle,  
And it stings you for your pains;  
Grasp it like a man of mettle,  
And it soft as silk remains.—*Hill.*

### Personals and Locals.

The largest class in the Bible Normal Union has been organized in the history of the College.

Boys, remember that our faculty and townspeople are positively opposed to the sound of tin horns, even at a baseball game.

The lower Latin classes this term are the largest for many years. Some of the other classes had to be divided because of their large size.

We are glad to welcome into our midst again, Charles H. Sleichter, of Scotland, Pa., and Harry H. Heberly, of Mt. Wolf, Pa., who enter the Junior class.

Miss Flora Maysilles, of Frederick, Md., who was a student here last term, will be on the programme of the Y. P. C. U. Convention held in Washington, D. C., October 5th, 6th and 7th.

Miss Mary E. Sleichter, our former preceptress, now teaching in Harrisburg, accompanied by Miss Barton, also a teacher in that city, visited friends at the College on the 15th and 16th inst.

Among the visitors at the College during the opening were the President of the Board of Trustees, Mr. D. W. Crider, of York, Pa.; Rev. M. J. Mumma, soliciting agent of the College; Mr. Bender, of Dillsburg, Pa., and Rev. L. L. Swartz, of Middletown, Pa.

Many of the boys left last spring full of enthusiasm for the book business, but have returned saying that they have enough of it forever. Perhaps they have, until next spring, when some glib-tongued General Agent comes around again and draws them in.

Prof. J. A. Shott, who has charge of the National Science Department, has been granted a leave of absence for a few months by the Executive Committee, during which time he is taking a special course in chemistry at the University of Ohio. O. E. Good, A. B., has been elected Adjunct Professor in his stead.

How truly has Garfield said that "character is both a result and a cause—a result of influence and a cause of results." The young man while at College should act wisely, for the years at school are great factors in character. God has made your capacity. You make your character. *True men are neither made or ruled by circumstances.*



### Alumni.

'94, Wm. H. Kreider has entered the law department at Yale.

'92, John D. Rice has recently been admitted to the bar at Chambersburg, Pa.

'94, Samuel F. Huber enters the law department of the University of Pennsylvania.

'94, Geo. A. L. Kindt is taking a post-graduate course in chemistry at the Ohio University.

'94, James F. Zug in a few weeks will go to Iowa, where he will be engaged in a railroad office.

'80, V. K. Fisher delivered an address before the Y. P. C. U. Convention at Schuylkill Haven, Pa.

'91, John W. Owen is filling the pulpit of the Otterbein Memorial Church, Frederick, Md., during the illness of the pastor, Rev. Maysilles.

'89, Reno S. Harp, editor of the Frederick *Examiner*, passed a most creditable law examination and has been admitted to the bar in Frederick, Md.

'94, D. S. Eshleman, who so acceptably has served the First U. B. church at York, Pa., for the past six months, will enter Union Biblical Seminary this fall.

'94, Miss Maggie Strickler, who has been in ill health during the summer, is rapidly recovering. Her visit to the College this term was enjoyed by her many friends.

'94, Geo. K. Hartman during the past summer served the U. B. congregation at Red Lion, Pa. He was compelled to resign on account of ill health. His many friends will be glad to learn that he is convalescing.

### The Model Teacher.

"He was an amiable man. He was fond of me, and I loved him." This is the reason given by the venerable poet, Dr. Holmes, why one of his instructors had influence with him. Here is a truth which is very fundamental. A knowledge of just how the mind works, of the relations of percepts and concepts, of the most extensive knowledge possible of science and philosophy, the teacher may possess; but if he is without that virtue that binds the child to him, his teaching, so far as it touches motive or develops

power, is very near zero—certainly but the tinkling of a cymbal. So that we have no hesitation in saying that she or he who has not this gift had better be earning his living in some other way than that of labor among youthful minds. And this is no cant. We do not believe in mere sentimentalism, and we have no patience with that hypocrisy that talks about the "dear children," and, at the same time, sees always the shining dollar in everything he does in their behalf. Neither do we admire very much that equally sickly sentiment that would drive from the school-room all earnest work, on the ground that work is drudgery and childhood is the period for play—and we might add, to complete the thought, of shirking burdens. But we do believe that teaching means influence, that the imparting of knowledge is merely incidental, and that there can be little influence with the youthful mind unless there is between teacher and child that certain mysterious power—call it what you please—that binds heart to heart, and, therefore, mind to mind.—*Educator*.

### "Unprinted Words."

The *Ladies' Home Journal* has given its readers selections from Henry Ward Beecher's "Unprinted Words." Of heredity he says: "It seems hard that when a man does wrong his children should be put under almost irresistible inclination to do wrong; it seems hard that when a man drinks spirituous liquors his children and his children's children should find themselves urged by a burning thirst, which they can scarcely withstand, toward indulgence in intoxicating drinks; it seems hard that diseases should be transmitted, and that because a man has violated the laws of health, his children should be sickly and short-lived—these things seem hard so long as we look at them only on one side; but what a power of restraint this economy has when every man feels, 'I stand not for myself alone, but for the whole line of my posterity to the third and fourth generation?'"

And of life here and hereafter: "Hardly anything that could be desired in this life has been withheld from me; I have had that which many covet and seek for in vain; my life all through has been a very happy one; it may be said, without exception, taking it from beginning to



end, to have been a life of extraordinary prosperity and happiness, although I have been a man of war. But there is nothing in this world, it seems to me, that is to be desired for one single moment in comparison with the life beyond. If that life is all that we have been taught it is—and I believe it to be that and abundantly more—then let no man wish to stay here. It is true that the going of one and another leaves a wound in the heart of those that are left behind; but it is true, also, that God heals such wounds speedily."

### Color Blindness.

The investigation of color blindness in various countries has shown that in all civilized countries there are to be found on an average four color blind persons in every one hundred men, but only one who is color blind among five hundred women. It thus appears that color blindness is twenty times as frequent among men as among women. No reason has been assigned for this, except the use of tobacco. Tobacco using has been recognized as a common cause of eye defects of various kinds, among the most frequent of which is color blindness. Color blindness is, in fact, the first symptom of tobacco amaurosis. Color blindness is found to exist among the North American Indians in the proportion of less than one per cent. The use of tobacco must be condemned, on every ground of healthy living, as a source of race-deterioration.—*Health.*

### George Eliot.

An English woman writer says it is to be feared that posterity will never know exactly what was the living aspect of George Eliot's face. Only a very great painter could have seized at once the outline and something of the varying expression; and her reluctance to have her portrait taken, her private person made to a certain extent public property in that way, has deprived us of any such memorial. Future generations will have to draw on their imagination to conceive a face cast in the massive mold of Savonarola, but spare and spiritualized into a closer brotherhood with the other Florentine of the Divina Commedia. The features might be too large and rugged for

womanly beauty; but when the pale face was tinged with a faint flush of tenderness or animation, when the wonderful eyes were lighted up with eager passion and the mouth melted into curves of unutterable sweetness, the soul itself seemed to shine through its framework with a radiance of almost unearthly power, so that a stranger seeing her for the first time asked why he had never been told she was so beautiful.

### In the Exchange Realm.

All exchanges receiving a copy of the COLLEGE FORUM will please consider this a most cordial invitation to exchange.

"*Our Dumb Animals*," with its many interesting features, has the honor of being the first exchange to appear since vacation. We wish it much success in its noble efforts to better the condition of the brute family.

The last school year was closed by many of our exchanges with magnificent commencement numbers, all of which gave evidence of much editorial labor and skill. Although it was a difficult task to rate their excellence, yet we think the *Nemosynean* takes the lead, both in design and material. We congratulate all these papers upon their enterprising management.

A noticeable fact of some of our exchanges is their publication of continued stories. This is certainly commendable, since it creates among the students a strong interest in their school journal.

As this is our first issue for the school year of 1894-'5, we wish to extend a kind greeting and a warm re-welcome to all our old exchanges. We also hope to receive many new ones during the year.

We trust that all may be prompt and regular in exchanging their journals, and we will make an earnest effort to do likewise. With a determination to meet our obligations as well as possible, we again bid you welcome.

### COLLEGE OF PHYSICIANS AND SURGEONS.

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## CUMBERLAND VALLEY RAILROAD.

TIMETABLE—Oct. 1, 1893.

DOWN TRAINS.	C'bg Acc.	Ky'e Exp	Mr'g Mail	Day Exp	Ev'g Mail	N'gt Exp
	No. 12	No. 2	No. 4	No. 6	No. 8	No. 10
Lv. Winchester.....	A. M.	A. M.	A. M.	P. M.	P. M.	P. M.
" Martinsburg.....		6 15			2 30	3 20
" Hagerstown.....		7 00			3 20	4 50
" Greencastle.....		7 40	8 30	11 25	4 10	7 10
" Chambersburg.....		8 09		11 48	4 36	7 36
" Shippensburg.....	6 10	8 30	9 05	12 08	5 00	8 00
" Newville.....	6 32	8 55		12 30	5 30	8 16
" Carlisle.....	6 53	9 15		12 50	5 51	8 53
" Harrisburg.....	7 18	9 40	9 56	1 15	6 17	9 20
Ar. Dillsburg.....	7 42	10 04		1 40	6 43	9 43
Ar. Harrisburg.....	8 03	10 25	10 30	2 00	7 05	10 05
" Philadelphia.....	11 25	1 25	1 25	6 50	11 15	4 30
" New York.....	2 03	4 03	4 03	9 38	3 50	7 33
" Baltimore.....	11 15	3 10	3 10	6 45	10 40	6 20
	A. M.	P. M.	P. M.	P. M.	P. M.	A. M.

Additional trains will leave Carlisle daily except Sunday at 5:55 a. m., 7:58 a. m., 3:40 p. m., stopping at all intermediate stations, arriving at Harrisburg at 6:40 a. m., 8:03 a. m., 4:30 p. m.

Evening Mail runs daily between Harrisburg and Chambersburg.

UP TRAINS.	Win Acc.	Me's Exp	Hag Acc.	Ev'g Mail	C'bg Acc.	N. O. Exp
	No. 1	No. 3	No. 5	No. 7	No. 17	No. 9
Lv. Baltimore.....	P. M.	A. M.	A. M.	A. M.	P. M.	P. M.
" New York.....	11 40	4 45	8 53	11 20	2 15	4 23
" Philadelphia.....	8 00	12 15		9 00	2 00	2 06
" Harrisburg.....	11 20	4 30	8 50	11 50	2 20	4 30
" Dillsburg.....	A. M.	A. M.	P. M.	P. M.	P. M.	P. M.
" Mechanicsburg.....	4 40	7 53	12 40	3 40	5 20	8 00
" Carlisle.....	5 03	8 13	1 03	4 01	5 41	8 20
" Newville.....	5 30	8 36	1 29	4 25	6 05	8 44
" Shippensburg.....	5 55	9 00	1 52	4 55	6 36	9 08
" Chambersburg.....	6 15	9 21	2 13	5 10	6 57	9 29
" Greencastle.....	6 40	9 43	2 35	5 35	7 20	9 50
" Hagerstown.....	7 02	10 04	3 01	5 50		10 12
" Martinsburg.....	7 25	10 27	3 25	6 18		10 35
Ar. Winchester.....	9 30	11 12		7 02		
	11 00	12 00		7 50		
	A. M.	A. M.	P. M.	P. M.	P. M.	A. M.

Additional trains will leave Harrisburg daily except Sunday at 10:35 a. m., 10:45 p. m., arriving at Carlisle at 11:20 a. m., 11:30 p. m., stopping at all intermediate stations; additional train will leave Hagerstown at 8:00 a. m., arriving at 11:00 a. m., stopping at all intermediate stations.

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22	67	32	79	42	94	52	1 50
23	68	33	81	43	96	53	1 60
24	69	34	83	44	98	54	1 70
25	70	35	85	45	1 00	55	1 80
26	71	36	86	46	1 06	56	1 92
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Volume VII.

Number 8.

# THE COLLEGE FORUM.

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OCTOBER, 1894.

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# THE COLLEGE FORUM.

## LEBANON VALLEY COLLEGE.

VOL. VII. No. 8.

ANNVILLE, PA., OCTOBER, 1894.

WHOLE No. 74.

### October Days.

Each hill-side now is gaily decked,  
And too, each rugged vale is flecked  
With sunny bands of golden-rod  
That to each breeze make cheerful nod ;  
Their sombre shadows o'er the wold,  
Reflecting all their wealth of gold.

The orchards too, toward heaven's gaze,  
A deep red blush of joy upraise,  
While branches bend and even break,  
And fruits begin to fear and quake,  
Lest they shall fall and sadly mar  
Their ripen'd glow with bruised scar.

And in the field the maize turns gold ;  
The huskers' stories are retold ;  
The milk-weed silk, so ivory white,  
Doth burst its pod and seek the light ;  
While here and there a quail astir,  
Screams forth his trembling whirr, whirr,  
whirr.

Within the woody cloister's pale,  
For winter loves the winds bewail ;  
The maples touched by golden hand,  
Are brightly now with crimson tanned ;  
And one by one the nuts drop down,  
Upon the rustling, leafy brown.

And over all spreads autumn haze,  
That maketh good the country ways ;  
The full round moon receives a thrill,  
As it looks down on nights that chill ;  
Yet all this glory's but the maze,  
Of silent, sweet October days.

NORMAN C. SCHLICHTER, '97.

### Carlyle's Heroes and Hero-Worship.

BY PROF. J. A. M'DERMAD, A. M.

The seer and prophet have played an important part in the religious progress of the world, especially in the earlier ages of its history and development. This is due on the one hand, to the fact that man is a religious being, and by the promptings of his nature is led to seek for communication with the invisible and divine. The deepest intuitions of his nature reveal to him the fact that his existence did

not proceed primarily from the earth, and that it cannot reach its fullest development and destiny in the things of matter and sense. In the midst of all present realities and experiences there looms up the fact that there are also invisible realities, to which the visible bears only the relation of the shadow to the substance, or the sign to the reality. To know the unknown is one of the master passions of the human heart. This is true of it in all the lines of its investigation and discovery, and is especially true of it in the line of its religious activity and research. The mighty problems which concern the outworking of moral character, the fulfillment of moral obligation, the achievement of material success, the elevation of human reason and experience here, and the acquisition of immortality and enjoyment hereafter, urge the mind of man ever onward to solve and unfold these problems. The very futility of the human intellect in dealing with these questions upon its own resources, has compelled the earnest inquirer to seek for communication with the divine. If they are to be solved at all, it must be not by discovery but by revelation. Man cannot project the light, by means of his own faculties, into the realities and issues that lie beyond the scope of mortal view, or the range of finite vision ; therefore, if light is to come at all to the solution of these questions, it must come from above.

Then, on the other hand, the influence of the prophet has arisen from the fact that mankind in general have a belief (likely a reflection from Bible facts), that the divine Being deigns to communicate His will to the world. The facts of divine providence, in either a true or a false form, have figured largely in the mythologies and beliefs of the ancient as well as the modern world. As a result of these views various systems of priests, prophets and



oracles have grown up in the heathen world. This important fact of divine revelation and providence, of course finds its full verification and fulfillment in the sacred truths and prophesies of the Bible. The revelation of the divine will and teachings, whether in its true essence as in sacred Scripture, or in its false and grotesque forms as in heathen oracles and prophecies, has always been regarded with especial consideration, and those who spoke them with peculiar favor and sacredness. Carlyle has observed and well delineated this fact in his second chapter on "*Heroes and Hero-Worship*." The prophet is a person entrusted with knowledge of the divine will, and having a commission to reveal it to men, thus being, in a certain sense, a mediator between God and man. The test of heroism in the prophet, according to Carlyle, consists in the fact of the sincerity of his purpose. Mead says of him, in regard to this view, "Whenever he found an honest man and good faith he found a hero and was at home." Carlyle makes sincerity the paramount distinction and gravitating centre, around which all other qualities of the hero arrange themselves, and from which they derive their special virtue and merit.

This quality, however, is deficient as a criterion of truth, in the fact that it lacks demonstrative evidence for the truthfulness of its conclusions; a man may be sincere and yet be a fanatic. Sincerity gives no clue to truth; neither does it give to a man any rational hypothesis on which to vindicate his claim for the acceptance of the principles which he sees fit to espouse. A man may be driven to follow an *ignis fatuus* as well as a lamp, if he merely follow the blind instincts and rude impulses of a wild and uncultured nature. Carlyle claims that by being sincere man is put in harmony with nature, and that nature, by her mysterious and quickening energies, inspires him with prophetic power, and that, by breathing its spirit, he will be guided into truth. He may indeed thus be guided into natural truth; he may indeed be imbued with an impassioned sentiment for discovery; nature may infuse into him the ardor of the poet, the sculptor, the musician; but nature is no mediator between *God* and *man*; it can establish no law of ethics, reveal no principle of rectitude, and communicate no revelation of divine fellowship. It can establish no hope of divine favor, nor re-

veal any truths of such exalted supernatural character as the seer and prophet need to know. It does reveal to man the being of God, His existence and some of His attributes, and also our relations of dependence and subordination to Him, but can never admit man into the realm of divine truth or inspired knowledge. This is beyond its province.

Carlyle cites Mohammed as a type of a hero-prophet inspired by nature, and would have us believe that sincerity is the fundamental cause of his prophetic career. He says, "A man must conform himself to nature's laws, be verily in communion with nature and the truth of things, or nature will answer him, no, not at all." What has nature to do with the formation of the seer? It may draw out his mind in solemn awe, in gratitude, in reverence and devout meditation, and thus prepare the individual for the apprehension of higher and diviner realms and phases of truth, but beyond this it is mute, its influence is at best only preparatory. The Arab worship was very much of the character of a superstitious reverence of nature. The august and sublime mysticism with which they were surrounded on every hand had, to their wild untutored hearts, the effect of an ecstatic, thrilling enthusiasm, which wrought upon their susceptible natures with the fervor of a supernatural enchantment and admiration. Everything they saw and heard had a profound symbolical meaning and language, and thus they fell into a kind of an exalted and superstitious nature worship. This fact is made clearly evident by the mysterious reverence in which they held the Caabah, the stone which fell from the sky, a meteoric stone. These devout sons of the desert communed with the devout and awful in nature as the visible representation of a higher Power.

That Mahommed, with his wild, fervid, impassioned nature, surrounded with circumstances like these, should have become imbued with an ardent religious enthusiasm, is not to be wondered at. He was no doubt a *youth of sincere*, devout and truthful disposition; we give him credit for that much; we must give him credit for that much of virtue at least. He was concerned about the great questions of destiny and futurity; he tried to look beneath *eidola*; he tried to solve the great questions, and answer the



profound inquiries, which thrust themselves upon his own mind, and the minds of his countrymen concerning the existence and attributes of that Being who, they believed, was "before all things, and by whom all things consist." Carlyle has rightly told us that no creed or doctrine can long obtain credence with man if it does not have some truth in its foundation, something which appeals to the dictates and demands of his inner nature, and elicits from him a responsive interest. We believe, however, that the explanation of Mohammed's religious and prophetic career is this which follows. It is known that when a youth of fourteen, he came in contact with Sergius, the Nestorian monk, whom he and his uncle Abu Thaleb are said to have lodged with, on one of their expeditions to Syria. No doubt that he then and there heard of some of the truths of Christianity; no doubt he became impressed with the force of its doctrines, and obtained glimpses of its harmony and beauty and power.

Still as a system it was all enigmatical and obscure to his youthful mind. However, here was the seed thought which, though it lay dormant in his heart for a long time for lack of culture, still could not be and was not crushed. His impassioned heart must have received some sincere convictions; there must have been some truth at the bottom of that which he undertook. It could not have been altogether a fabrication and a device. Carlyle with pertinent truthfulness says, "Our current hypothesis is about Mohammed, that he was a scheming impostor a falsehood incarnate, that his religion is a myth, a mere mass of quackery and fatuity, begins now to be untenable to anyone." His profound religious and reflective nature, when it became imbued with the force and potency of the fragments of the truth, which he had learned, rendered him in the course of time its impassioned advocate and apostle. In fact, the convictions of what he acquired in youth became afterwards irresistible to him; they gained full possession of his mind, and exercised supreme control over his life. They became to him the most positive of realities, as indeed they are and should be to every one. From this point Mohammed's career begins, and who can tell but that there was something of divine providence in it after all? for it was doubtless better for the Arabs to have

had his system than the one that they had had before. We believe, however, that the fundamental error in Mohammed's history is this, that he began and pursued his prophetic career under the influence of an overmastering passion, instead of a consistent and conformable principle. Having discovered some germs of real truth, he imagined himself in harmony with the whole system, and commissioned to propagate it; his impulsive, wild, Arab nature became infatuated with this thought until escape from it was impossible, and thus his career was determined, and his course of conduct established. So far as his allegiance and devotion to his purpose is concerned, he deserves to rank as a hero; but, if we consider the truthfulness and efficiency of what he did and taught, his system presents that strange admixture of truth and fanaticism, which usually constitutes the worst form of error.

### The True Solution.

BY PROF. CYRUS FRANK FLOOK.

All men are affected either for good or for evil, to a greater or less degree, by facts and circumstances external to themselves. Every individual, however much he may recognize the helpfulness of influences both within and foreign to him, finds himself beset with hostile environments. With propriety we may include all form of being, from the smallest animalcule in a drop of water to the crowning work of God—the creature man. In the struggle for existence the weaker perish, 'tis only the stronger survive, and ultimately all succumb to a cruel and unrelenting hostility.

As respects mankind, the principle applies to all human relations. The man who toils for his daily bread, the zealot who aspires for fame, the huntsman who pursues in the chase, the pilot who plies his oar on a billowy sea, are all obvious examples of this principle and serve to index that diversified and almost endless record of human relations in which a conflict with hostile environments is visible.

In all the affairs of men, whether in public or private life, harsh antagonisms about them affect them one way or the other. The believer either asserts himself over against the evil, and in spite of



it becomes an exemplar of truth or he suffers himself to be allured with friendly alliance with it and then becomes its ready servant and devotee.

It is not a mere happening that man must combat evil. To effect the highest and truest culture of the human soul, the Almighty designed this plan. Herein lies the only true test of character. That man may rise from a mere creature of necessity and make virtue his own he must combat evil. Man could not be free if he could choose only the good. Such limitation would be fatality. The power to choose opposites implies the existence of those opposites. For the purpose of the present we shall consider the position of man as he has to do with human conduct.

Conduct is not intrinsically good because there is in it the absence of positive evil, nor is your conduct meritorious because you abstain from wrong doing, but is two fold—abstaining from wrong doing on the one hand, and doing good on the other, accomplishing both by deliberate choice.

In our criticisms of man's conduct we want to be charitable. You may be better than your neighbor, but not intrinsically better, because you are not subject to evil influences as he. We should not denounce because it is popular to do so, denounce for what you yourself might have done under the same circumstances. But we recognize also that there is such a thing as virtue possible to man, and we all have some of it, some a great deal more than others I hope, according to human standard at least. Look at the effect as wrought out in practical life.

Too often the good we possess, instead of acting as a lever to eliminate the bad, itself succumbs to the craftiness and perversity of the enemy, and becomes the ready prey. The evil possesses the rare vantage ground of being the most popular, and its initial step is to beget moral stupor, and then to cajole its antagonist into amicable relations with it. Thus frequently the possessors of truth are often inveigled into friendly relations with the perpetrators and exponents of evil. Because of this, nations have fallen; because of this, the American nation is rapidly pursuing the path that leads to destruction. The Hebrew nation, while providentially restored again and again and again, she surrenders herself to the evil devices and

cunning of the enemy and becomes their prey. This is not an exception, is true in all ages to a great extent, even with the serious moralist of to-day. Not to speak of the matter in detail (for who is not bound and fettered by unholy ambition and sinful craving, by ready and willing submission to that preponderating evil hanging like a dark embargo upon the soul—diversified passion), but, to be more general, a conspicuous example of this in our day is the civilized nations of the world either secretly entering into complicity with the perpetrators of high crime or proposing terms of compromise. In France and Germany it is national sanction of impurity and social vice. In India, Africa and our own country the rum interest is quite extensive. Old Bacchus is thus supreme among his majestic subjects, by appealing to their love for gain—shameful and disreputable complicity with the most heartless and relentless foe of the home and the church. The rum god is everywhere dominant. He is the insolvent dictator in our law-making bodies, the shrewd cavalier in our civil courts, the thief and embezzler of our public moneys, the defiant disturber of the public peace, the cruel offender and destroyer of the home, the silent intruder in our churches. Romanism in secret conclave is conspiring against the most powerful lever of our civilization—the public school system.

Is there a solution to the problems of Nihilism in Russia, Socialism in Germany, Communism in France, Anarchism in America—the rudest of all isms? Ism is a half schism, whether it be national or ecclesiastical. Is there a solution to the financial problem of to-day?

Why all this? Because of the various governments forgetting the laws of God, not recognizing He who is the founder of all good governments. The Constitution of this Nation is not Christian. The word Deity never appears, nor is there any religious test required for the eligibility to office.

If you are riding on the train at sixty miles an hour are you not anxious to know the knowledge the man has who has his hand on the throttle? The steamer plowing through the ocean billows with two thousand passengers on board—what of that engineer, unless he understands the use of the valves, crank-pins, gauges and governors? If a competent man he



will know this, will be found at his post of duty, he will see that all the machinery is kept oiled, the friction lessened and wear taken up. What if he don't? The ship will never reach the shore. He will not be able to steer through the dense fog and storms that beat the waves mountain high. Ah, sir, this old "Ship of State" is sailing with sixty-five million passengers on board. What about the helmsman and his attendants? It appears they are neither able to breast the storm nor able to anchor.

\* \* \* \* \*

#### WHAT WE NEED.

1. *We need trained men*, men who are statesmen. Few of us ever think of our duty to the Government until a few weeks previous to election—opening of the campaign, as they say. The spirit of statesmanship must be always going on. It may be quickened by campaign fever, but the work of preparation should begin with the child and end only when death ends it. Great things are not accomplished in a week or year. Millet toiled twenty years in painting a cloud, though he died in poverty, but he caught the glory of the skies and gave it unto men, and his name has become almost divine for that delicacy of touch, "those elusive tints of the upper air." Michael Angelo, in his ninetieth year, with keen eye and nerve steady, high in the work of art, made the ceilings of the Capitoline as they were to be.

2. We should have those in public places whose minds are packed with reasoning as clear and rhetoric brilliant and enthusiastic as any that have yet graced the pages of history. We as a Church should demand this class of men for positions of trust and responsibility. But if the Church takes the lead you say she is getting into politics, and this she must not do; her ministers must have nothing to do with politics. Why not? I am sure a minister is a good specimen of the genus *homo*, and should have that privilege. Let them go to the primaries, caucuses, see to it that instead of men who are only politicians and demagogues are not to be our law-making power, but endorse men who are statesmen, men who love their fellow-man more than their purse, men with energy, broad views, manly feelings, wisdom and foresight. Put such men at the head of this Government and our country will be restored,

invigorated, advanced—"corruption will disappear in the splendor of public virtue."

\* \* \* \* \*

Many of our present legislators are as indifferent and as brutish as the South Sea Islanders or as the free-footed Bedouins of the desert. Think of it, millions of dollars locked up in our national banks, while thousands of men, women and children are standing at the very gates of starvation. One hundred men own one hundred million dollars, while the combined wealth of ten thousand is not sufficient to buy a loaf of bread. Twenty-five thousand men own one-half of our wealth. Seventy thousand men own two-thirds of our wealth. This is the question of the hour. *Money* is the abominable poison that has circulated in the body politic and corrupted this entire Nation. It has caused men to say "*yes*" to oppression and "*no*" to equal right, when they should have said "*yes*" when right and "*no*" to oppression, and said it in such tones that e'er this time the glad news might have been heralded from the Lakes to the Gulf, from shore to shore, that the two great oceans might have joined in to chant the grand accompaniment, from the Rockies to the Alleghanies, and from thence to the shore until every home that decks the hillside would have caught up the refrain. The hand of individual wealth must be closed. Destroy its political power and it will be closed. If you do not, it will be like the sick man, with a room full of quarrelling doctors, the man dies and the doctors get what is left.

We are morally sick—we have the La Grippe—our statesmen at Washington, D. C., have made a criminal blunder in the diagnosis of the case by declaring it political grip and drenching it with doses of tariff. One party says give the dose all at once, while the other party would diminish the dose, but increase it frequently.

\* \* \* \* \*

One of the strongest symptoms showing us that the Nation is sick is the lack of patriotism. We must keep up the spirit of patriotism. The stars and stripes mean a great deal, but their meaning is almost unknown to many of our leaders. Persons of high position go fishing on Decoration Day and send substitutes in time of war; men who were members of "Knights of the Golden Circle," known to all as a



treasonable organization, men who were wounded fighting against their country, men who eulogize the murder of Lincoln, men who drag down the stars and stripes as was done at Honolulu, such are some of those who are high up in official life. Not only have stocks and bonds fallen below par, but patriotism as well. Men in the Senate that hooted at the American flag and trampled on it! Let us place the seal of condemnation on their forehead. Our flag is at half mast; shall it be run up or shall it be run down. That starry banner that was carried to battle at Bull Run and to victory at Appomattox yet should be officered over by God-fearing men, men who love righteousness rather than treachery. These are those that will venture where Angels fear to tread. We can have Herods to-day if we wish them, though I pray there be a Red Sea for every one of them.

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#### THE REMEDY. THE MEDICINE. THE SOLUTION.

The election to Congress of men who are actuated by a desire to benefit their fellow-men and a disposition to relegate self-aggrandizement to the rear, men who will not talk tariff all week while their constituents are begging for bread; men who are better acquainted with that volume which contains the fundamental principles on which all good government is based, instead of being able to misquote a few isolated passages from it on the tariff or silver bill; in brief, moral men, if not Christian men—men who know how to conquer in difficulty.

The boys of '61, '62 and '63 feared nothing, neither cannon, shot or shell. They swore allegiance to the stars and stripes. Let us a nation, we as a Christian people, irrespective of creed or political prejudice, stand firm to that flag that floats from Calvary's brow; let our leaders be men who will stand by this flag, will lift it up, carry it to the front ranks, yea, in the very heat of the battle, plant it on the very battlements of right, stand by it and with the sword of the spirit break down the parapets of sin. Such men we need, such men in Congress will solve the problem.

If a young man ever needs to realize the presence of God, it is when, like Jacob, he leaves the home of his father and turns his face towards the city of strangers.

### Compulsory Education.

BY J. H. REBER, M. E.

Compulsory education is regarded by some as an intrusion upon the rights of a free people. The American people enjoy the blessings of a system of free education and adequate means for duly maintaining the same. But next to the provision of means, the first and paramount effort must be to give it universal effect by bringing it within reach of the greatest number of youth not otherwise provided for. The supreme importance of education certainly bears out the proposition that the freer the people of a nation, the more stringent and universal should be the regulations affecting their education. If a nation do not choose that they or their posterity shall some day pass under the yoke of despotism, all their people must be educated, not by the cultivation of their intellectual faculties merely, but in a constant practical exercise of the moral principle, in the power of consciousness, in the familiar habit of doing right from good motives and for right ends, without which the mere ability of thinking right is worse than mere pretense. Free education without an enforcement of its demands will have but a transitory existence.

Since the digest of a free country is full of legal means to suppress those physical nuisances which destroy the health and happiness of its people, should not greater precautions be used to abate, or rather to prevent the moral malaria which from the first dawn of our system of free schools has continued to destroy and deprave its design of raising the people to a plane where they could enjoy free citizenship? There should be a power in every free country for the protection of its educational system against corruption and decay.

The safety of a nation consists in such a law as compels its patrons to attain the highest possible degree of intelligence, and God speed the day when the importance of such a law is realized.

The time has come that the people tax themselves for the support of thousands of teachers and for erecting schoolhouses for every three or four square miles of the State, and fitting them up with libraries and all the means of instructing, elevating and refining our people. Why should this



be done, if it is to be a matter of indifference whether our people may turn their backs upon them and grow up in ignorance and vice?

The State can not and should not lightly usurp the parents' authority or interfere with their children's welfare without cause; yet it is the duty of the State and within the purest view of freedom to see that every child is educated somewhere and to a certain degree; otherwise those who are in fault cannot rightfully complain if treated as offenders against their children and the public happiness.

In the Republic of Switzerland, as well as throughout Germany, it is obligatory on the part of every parent, no matter what his condition in life, to provide for the education of his children, either by educating them in an efficient manner at home or by sending them to some school. He possesses the entire and uncontrolled liberty in making his own choice of the mode, but educated they must be. The government permits no child to grow up to manhood or womanhood without a careful physical, intellectual, moral and religious training. In many German States the education of the child must continue until the age of fourteen, and in some of them until the sixteenth year. Yet it is said that in Prussia all the young children between the ages of six and fourteen are in regular attendance at school; all the teachers are of the highest type; all the pupils are taught the great truths and doctrines of religion; they can read, write and sing, understand the principles of arithmetic, know the history of their own country and the geography of the world.

The public school system of our country is a grand system, but we must admit it to be far short of any such efficiency in the extent or universality of its influence. Only by making the education of their children compulsory on the part of the parents can the purpose of the system be fully realized.

According to our census about one-fourth of the young of our land are growing up among us without the first requisites of an education for the discharge of their duties in after life or the enjoyment of the rights and privileges of a free people, and without the least moral and intellectual fitness to become citizens.

Whether intellectual advantages have been the means of lessening vice and

crime or not, you need to be referred only to the records of the past.

The intelligent embrace freedom because they love it and enjoy its benefits, while the ignorant disregard it and are suppressed only by lawful authority. It is an old maxim, "Spare the rod and spoil the child," but it may be as truthfully said, Neglect the education of the children and spoil the nation.

The necessity of a compulsory school law is shown by the irregularity in attendance. This shows its evil effects in the drawback to the discipline and workings of the school. It is preferable to secure the coöperation of parents in correcting the habit, but on account of the laxity of the parent in this regard it is necessary to resort to other means to alleviate the hindrance.

A large part of the pupils in ordinary attendance in the public schools and supposed to enjoy their beneficial influences are, by their irregular habits, not only slighting their own privileges, but are inflicting serious injuries upon those who are constant and punctual, thus doing injuries to others as well as to themselves.

In scores of homes the parents are always ready to give excuses for absences. Due allowance should be made where children are unavoidably detained at home, but absences do not always occur from such reasons; such excuses do not come so much from the poor, where it might be expected, as from those who do not trouble themselves to know of them or do not care. In families whose circumstances would best entitle them to sympathy and help in this respect are seen so many instances of sacrifice on the part of fathers and mothers, who take upon themselves all inconveniences and hardships rather than once withdraw or even delay their children for a few minutes from being punctual at school, that it is hard to conceal the fact that the tardy and irregular pupils in the schools are oftentimes made so by the indolence or thoughtless indulgence, or sometimes by the mere selfishness of parents. The parent can sustain no greater loss himself or inflict a greater on his children than by marring the golden hours of education, which the public schools now in operation open to the children of the land.

There have been instances in the experience of every school to show how, by



the steadfast, persevering care of watchful parents, who, in spite of every obstacle or temptation, maintained their sons and daughters year after year, first through the district school and then through the high school, the poorest and humblest homes have been lighted up and made rich and happy by the power of intelligence and worth there derived.

Wonderful are the instances of this kind which happen yearly, and in view of this, education assumes a priceless value, such that he who looks upon them may well feel that he would forfeit days and nights of toil to gain for his offspring such advancement in life. Our educational system to-day furnishes such advantages to every one at *no* cost.

Could persuasions reach those thousands of parents whose children make up the large list of the careless and indifferent pupils in our schools, they would correct the injury which they are doing themselves and their children and make it their daily care to have their children attend school regularly and punctually. Such means have been tried since the introduction of the present system of education, and the result is a greater irregularity in attendance and more indifference on the part of a large mass of the people; so from the results of the past and from the occurrences of the present, it becomes evident that the only way to wipe out vice and crime is to raise our young men and women to a higher moral, intellectual and religious plane, which can be accomplished only by a system of compulsory education.

### Athletics.

The Corona Tennis Club has been enjoying a measurably successful season. The courts having been placed in almost perfect condition, the playing averages have been in consequence considerably increased. A greater degree of enthusiasm should characterize the members of the club in order to raise this sport to its highest standard.

While our athletic spirit at L. V. C. is constantly growing stronger, it has not been such as to enable the placing of a strong football team in the field this season. Although we sadly lament this fact, our baseball club has in a measure satisfied this deficiency. In its fall contests it has exhibited such ability as foreshadows

the winning of much glory during the Spring season.

On Saturday, September 22, the strong Lebanon team crossed bats with us. The game was a magnificent one in every respect. The gilt-edge work of Runkle, both at bat and in the field, was a prominent feature. Chas. Sleichter, the new pitcher, also did remarkable work, only three hits being made off his delivery. The game resulted in favor of L. V. C. by the following score:

L. V. C.	R.	H.	P.	O.	A.	E.	LEBANON.	R.	H.	P.	O.	A.	E.
Waltz, 1b.,...	1	8	0	0	0		Hedrich, 1b.,...	0	0	9	0	0	0
Speraw, c.,...	1	0	11	0	0		Boltz, 1.,...	0	0	0	3	0	0
Runkle, ss.,...	1	2	3	2	1		Adams, c.,...	0	0	7	0	0	0
Henry, 1f.,...	0	0	0	0	0		Clements, 2b.,...	0	5	2	1	0	0
Sanders, 3b.,...	0	0	1	0	0		Light, p.-3b*0	0	1	1	1	1	1
Parker, cf.,...	0	0	2	0	0		Wolf, cf.,...	1	2	0	0	0	0
Arndt, 2b.,...	0	1	0	4	0		Light, G. ss.,...	0	0	1	1	1	1
Brewer, rf.,...	0	0	0	0	0		Honafus, 1f.,...	0	1	1	0	0	0
Sleichter, p.0	0	1	1	1	1		Light, R., rf.,...	0	1	0	0	0	0
Total,.....	3	4	26	7	2		Total,.....	1	4	24	7	4	4

L. V. C.,.....	0	0	0	0	0	0	3	x=3
Lebanon,.....	0	0	0	0	0	1	0	=1

\*Hit by batted ball. Struck out by Sleichter, 7; Boltz, 7. Base on balls, Sleichter, 1; Boltz, 3. Passed balls, Speraw, 2; Adams, 2. Two base hit, Wolf. Double play, Clements to Hedrick. Time, 1 hour 35 minutes. Umpire, R. Kreider.

On Saturday, September 29, another game was played with Lebanon. Errors were the chief features of the game, although there were some brilliant plays that elicited applause from the "rooters." But since victory cometh not without defeat, Lebanon "turned the tables" and won easily by the score of ten to seven. We regret that we were unable to get the full score.

The most hopeful feature in athletics at L. V. C. is the recent organization of an Athletic Association, which has been forced upon the students by necessity, coupled with good judgment. The first meeting was held on Friday, September 28, in the College chapel. A goodly number of students were present and much enthusiasm prevailed. The following officers were elected: President, Charles H. Sleichter; Vice President, Ed. Anthony; Secretary, Ira E. Albert, and Treasurer, N. C. Schlichter. We trust the Association will become firmly established upon a good financial basis, and to do this each student must lend his utmost enthusiasm and pecuniary interest. If this be done the benefits of this association will soon be evidenced. The COLLEGE FORUM wishes it much success.

Schoolhouses are the republican line of fortifications.



## EDITORS.

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Editor-in-Chief and Publisher.

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WALTER G. CLIFFINGER, '99.

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## ALUMNI EDITOR.

PROF. JOHN E. LEHMAN, A. M., '74.

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Philokosmian Society—W. ELMER HEILMAN.  
Kalozetean Society—HARRY W. MAYER, '95.

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## Editorial.

THE first public rhetorical for the collegiate year will be given on November 3d and 10th.

THE lecture course opens on the evening of November 2d by the Swedish Ladies' Quartet. They appear in the picturesque costume of their native province, and will sing in English, Swedish, French and German. The program promises a rich treat to all lovers of music.

To be a student is a great and grand privilege. What the results will be to the individual depends, in a marked degree, upon the student himself. It should mean nobler aspirations, the building of character, a fuller manhood and a higher Christian life. It is all one great principle of acquisition and unfolding. "A student without God is a student gone wrong."

THE action of the students of Princeton in unanimously abolishing the disgraceful custom of "hazing" has been manly, and has received universal approval. Grave barbarities such as have occurred recently at some of the leading colleges of this country should receive

the just condemnation they merit. Justice should be meted out without respect to persons. That young men, and even ladies, while attending institutions of learning, can do what under other circumstances would not only be condemned and punished, but would be regarded as gross wrongs against society, is an erroneous and dangerous idea that should be set right by the strong arm of the civil law. There should be no privileged classes. Decency and respect for the rights of others should be a part of the curriculum of study.

THE Fall Conferences, coöperating with the College, namely the East German and the East Pennsylvania, held their annual sessions during the present month and both were well attended, presided over by Bishop Hott with great acceptance, and the deliberations were of a highly interesting character. Educational meetings were held by both bodies and addressed by President Bierman; D. R. Miller, of Dayton, Ohio; Rev. M. J. Mumma and others. Resolutions of confidence and support were passed by unanimous vote. Rev. Charles A. Mutch and Isaac B. Haak, Esq., were reelected trustees for the East German Conference, and Rev. Samuel D. Faust, D. D., and Adam R. Forney, A. M., for the East Pennsylvania Conference. A resolution was also passed naming the last Sunday in April as "College Day," instead of the first Sunday in May, to prevent interference hereafter with the Y. P. C. U. anniversary, and also to bring the day nearer the date (April 26) of the founding of our first institution of learning.

THE week of prayer for young men and women of our colleges will begin November 11th. These meetings have always been productive of much good at L. V. C. It is hoped that the Church will remember this week of special religious work.



### Bishop Hott's Visit to the College.

On Monday, after the adjournment of the East German Conference, Rev. J. W. Hott, the presiding bishop, took occasion to visit the College.

By request of the President, he conducted the chapel exercises; after which he gave the students a very profitable talk of over half an hour, in which he entertained them with words of advice, wisdom, wit and humor.

He stated that he had recently visited all the institutions of the church but one.

In the beginning of his remarks he said, "It's a grand thing to be a young man or a young woman," and that he would rather be a college student than a bishop.

Almost invariably young men and young women decide their professional, social and religious relations for after-life before they reach the age of twenty-two.

They will, as a rule, before this time, have chosen their profession or calling. In social life the young man will have presented his plea to some fair one of the opposite sex and will have received a reply in the form of a great big "yes" or—"that other thing."

The young lady will have her social future determined at that very important time by either a big black cloud or a beam of sunshine confronting her.

They will also have determined, forever, what relations they will sustain to God, as well as the character of their religious life.

All this occurs before they leave college. Then how very important it is that they lay well the foundation while there.

The student's development is like the process of bread-baking. If not enough time is given the bread in which to rise, and it is placed in the oven, it will be burned badly on top, will be dough in the bottom, and there will be a great amount of sadness between.

So it is with the student who devotes too little time in college. He goes out into the world without having the necessary preparation. The result is that his early life will be nothing but dough, his after-life a hard burned crisp, with a great deal of sadness between—all on account of "his being placed in the oven too soon."

"Young man! young woman! take time to rise."

Out of the Christian colleges will come the future statesmen of our country.

After denouncing, in emphatic terms, the present system of politics, he said that Temperance Reform, Woman's Rights and other important issues would be given the proper consideration by the future statesmen who are now the students in the church colleges of the land.

He fittingly closed his address by wishing the students God's blessing in their work.

President Bierman than proposed a rising vote of thanks, to which all heartily responded.

### Football.

Says a writer: "The man who sees a game of football for the first time notes one, two or more striking things. The first impression he gets is that football isn't a pillow fight by any means. In some points it resembles a game of Copenhagen in that the players often kiss the earth with such fervor that they root up the ground with their noses and front teeth. To a great extent it resembles the good old game of 'Pussy wants a corner,' because it is altogether different. The players are not fair to look upon, and it is not on record that any girl ever eloped with a football player—right after the game. Each and every player has a head on him that on account of its abundance of hirsute adornment makes him look like an exaggerated and animated chrysanthemum. This door mat on top of his cranium is necessary to prevent concussion of the brain. Some of them have miniature pillows tied over their ears, so that that highly useful organ looks like a dropsical doughnut. Others again have a contrivance over their nose that resembles an inverted chicken trough. A person so equipped looks about as diabolical as a person well can look. All the players have a section of paling fence tied around their shins.

"These observations are the result of witnessing the game. There are eleven fellows on a side, known as guards, centres, half, full and quarter backs, and several other things. Just why their backs are divided into so many sections deponent sayeth not, because he knoweth not. Every player, as far as the writer could see, had a full and complete back. The play is very funny. Both



sides line up facing each other, and one of their number holds an elliptical ball on the ground, while another fellow recites a section of the multiplication table. When he is through the ball is suddenly snapped back to another fellow, who tries to run with it into the other gang's territory. For some reason the other gang objects to that, and about half a dozen fellows precipitate themselves on the unfortunate martyr who has the ball and try to jam him half way to China. In an instant the air is filled with hair, arms, legs, adjectives, etc., which soon resolve themselves into a compact mass of writhing, weaving, struggling, grunting humanity. A long-legged individual, who hops around like a fly on a hot skillet, then yells something, and the heap of players which looks for all the world like a mass of worms in a bait box slowly disintegrate, and some of them get up, while others keep on lying on the ground and look as if there wasn't enough air in the atmosphere for them."

### Alumni Notes.

The editor of this department is expected to inform the readers of the FORUM from month to month where the alumni and alumnae are and what they are doing. The compensation is not sufficient to justify our running around all over the United States to find all this out, nor have we time to do so. Hence our information must come from other sources. Let the alumni and their friends inform the editor of their whereabouts. We would like to see them more closely in touch with their alma mater and so with one another.

'78, Rev. H. B. Dohner has recently been appointed agent of Union Biblical Seminary.

'93, Rev. D. S. Eshelman gave us a call about October 1st while on his way to the seminary at Dayton, Ohio. He very acceptably served the congregation of the York First U. B. church the past year.

'85, Rev. J. A. Lyter will preach at Mt. Joy for the coming year. This is the third year of his ministry there. He is very popular among his people.

'91, Rev. S. C. Enck was returned by his Conference to Manheim, Pa., and G. L. Sheaffer was appointed to Mountville, Pa. Both are graduates of the Seminary and rising young men in the Conference.

'93, Miss Elvire Stehman, with her brother, Master Warren Stehman, visited College on the 13th inst.

'78, Rev. G. F. Bierman continues to preach the word to the people at Marietta, Pa.

'74, H. E. Steinmetz, of Clay, Pa., was a delegate to the East Pennsylvania Annual Conference and took an active part in all its proceedings.

'93, Horace W. Crider was considerably injured in a football game at Harrisburg on Saturday the 13th inst.

'94, Samuel F. Huber stopped with us while on his way to Philadelphia, where he entered the law department of the University of Pennsylvania. Mr. Huber sold nearly four hundred and fifty "Chautauqua" desks during the summer. L. V. C. ahead again.

'89, Rev. A. A. Long is continued as pastor at Columbia, Pa., much to the satisfaction of his people.

'87, Rev. A. T. Denlinger is to be the esteemed pastor of Penbrook for another year.

'80, Miss Alice K. Gingrich, who teaches music at San Joaquin Valley College, Cal., is an expert on the bicycle, as well as on the piano. We may hear that she is coming East soon on the "wheel."

An article on "The Destinies of the American Republic" in the *Delphic* closes with these words:

"America, bequeathed to thee are the choicest products of human endeavor, the treasures of sixty centuries. Thy duty is to guard and defend just and equal liberty, the truth of divine religion, and the majesty and sovereignty of the people—realizations of the poet's dream and the patriot's prayer. Blessed with unequalled capabilities and incomparable institutions, thy responsibility is great. Child of the Past, be true, and thy loyal sons will deck thy brow with gems that shall shine ere long on God's own wonderful throne. Glorious is thy destiny, proud queen of the future. God speed thee."

The work in the gymnasium this term is progressing finely. The classes in the various drills are large and enthusiastic, and under the careful management of Director H. W. Mayer are rapidly increasing their physical powers.



**College Directory.****Faculty.**

E. BENJ. BIERMAN, A. M., PH. D.,  
PRESIDENT,  
Professor of Mental and Moral Science.

H. CLAY DEANER, A. M.,  
Professor of the Latin Language.

JOHN E. LEHMAN, A. M.,  
Professor of Mathematics.

REV. JNO. A. McDERMAD, A. M.,  
Professor of the Greek Language.

JOHN A. SHOTT, PH. B.,  
Professor of Natural Science.

ANNA M. THOMPSON, PH., B.,  
Professor of English Literature.

OSCAR ELLIS GOOD, A. B.,  
Adjunct Professor of Natural Science.

CARRIE M. FLINT,  
Professor of Instrumental Music.

ANNA R. FORNEY, A. B.,  
Professor of Harmony.

URBAN H. HERSHEY,  
Teacher of the Violin.

**Literary Societies.****CLIONIAN.**

Miss ESTELLA STEHMAN, President.  
Miss ELLA BLACK, Secretary.

**KALOZETEAN.**

HARRY W. MAYER, President.  
LESLIE G. ENDERS, Secretary.

**PHILOKOSMIAN.**

CHARLES H. SLEICHTER, President.  
EDWIN K. RUDY, Secretary.

**Y. M. C. A.**

JOHN H. MAYSILLES, President.  
JAY W. YOE, Secretary.

**Y. W. C. A.**

Miss ESTELLA STEHMAN, President.  
Miss CARRIE FLINT, Secretary.

**Philokosmian Literary Society.***Esse Quam Videri.*

The literary work of the Society has been very excellent since the opening of the present term and reflects great credit on the different members who take part on our programs. We feel confident that the work will continue, since each member is an earnest worker for the best interests of the Society.

We were pleased to have with us on the evening of the 27th ult. Rev. O. E. Romig, an ex-member of the Society, who encouraged us by his presence and words of praise and encouragement. Messrs. Jos. Bomberger and Arthur Hoverter were also in attendance on the same evening. The Society welcomes its friends at all times and requests that their visits be more frequent.

Our library has reached such a state that it was deemed a necessity to look for other quarters, and at present the room formerly occupied as a reading-room is being wainscoted and papered and otherwise fitted up as a place for the library, which has completely outgrown its present quarters.

The Society has decided to revive an old time custom of the P. L. S. by holding a public meeting in the chapel on Friday evening, October 26, when the following program will be rendered:

CHORUS—Messrs. Snoke, Beattie, Anthony, Grove, C. Sleichter, Runkle, Heberly and Maysilles.  
ADDRESS OF WELCOME by President.  
RECITATION, ..... N. C. Sleichter.  
ORATION—"The Unchained Demon," J. R. Wallace.  
SOLO, ..... Clarence Snoke.  
DEBATE—"Resolved, that a lie is never justifiable."  
Affirmative, I. E. Albert, W. G. Clippinger;  
Negative, J. H. Maysilles, Jacob Zerb.  
QUARTET—Messrs. Anthony, Beattie, Deibler and C. Sleichter. "LIVING THOUGHTS."  
CHORUS.

The friends of the Society are most cordially invited to be with us on this occasion.

Messrs. A. S. Ulrich and R. P. Daugherty joined our ranks recently. The Society now has an active membership of thirty-six.

**Clionian Literary Society.***Virtute et Fide.*

The earnestness with which the Clionians entered into the work this month shows the determination to make the year a success. Throughout the month interesting and instructive programs have been arranged and carefully prepared. Each member seems to see the benefits that can be derived from being a member of a literary society, and is seeking to gain as many of the benefits as possible.

Since the last issue the names of Misses Bender, Fetrow, McNair, Mumma, Kinports, Kephart and Kauffman have been added to our list. By this addition we realize that we have gained as many willing workers.



Messrs. Mayer and Stehman visited us on the evening of October 5. At the end of the program they addressed the Society in a very pleasing manner.

Quite a great deal of fault has been found with the editor of the Society for stating in the last issue that we would welcome ex-Clonians to our meetings. She did not mean ex-Clonians only, but they in addition to whoever else may wish to come will always be sure of a hearty welcome.

### Kalozetean Literary Society.

*Palma non sine pulvere.*

Our first month's work proved to be successful, and the members seemed to appreciate the importance of thorough preparation. Although our programs have not been long, there was just enough variety to make it interesting. We have realized thus far that the secret of success lies in thorough preparation, and that it cannot be obtained by numbers alone.

The members are all resigned to the work, and feel the responsibility which rests upon them as soon as they enter its hall. May this be the ambition of its members during the year, and thus do credit to themselves as well as to the Society.

The names of J. D. Stehman, of Mountville, and P. L. Meyer, of Bunker Hill, have been added to our list of members during the past month.

Rev. W. H. Artz, of Tylersburg, Clarion Co., visited friends at school on the 24th ult. He reports having abundant success in the work of the Master.

Rev. C. A. Mutch, of Williamstown, visited friends at school on the 24th ult.

Rev. U. G. Renn, of Oberlin, paid a visit to the school on the 2d inst. Rev. Renn was formerly an active member of the Society, and his words were very much appreciated by the Society.

We are certainly glad to have our ex-members come and pay us a visit, because we always appreciate their presence.

We all desire to make this term one of special effort, and thereby reap precious results.

Howard Enders spend Oct. 6-8 at his home, in Elizabethtown, making the entire trip, forty miles each way, on his wheel.

### Personals.

Miss Mary McNair and Mrs. Nissley, of Middletown, spent Sunday, the 20th ult., with Miss McNair's sister Ella.

Chas. H. Sleichter spent the 24th ult. in Harrisburg.

Edward Anthony enjoyed a bicycle trip to his home, in Chambersburg, over Sunday, the 23d ult.

A Freshman is desirous of knowing if Cataline is feminine; also the meaning of "lap-sided." A Senior can probably give the desired information.

Mrs. Orth, of Middletown, grandmother of Miss Petro, enjoyed a pleasant visit to the College last month.

Joji K. Irie, a classical graduate of Syracuse University, N. Y., and a native of Japan, spent several days during the latter part of last month as the guest of Pres. Bierman. He was much pleased with the institution and contemplates taking post-graduate work here.

Miss Emma C. Hartman, of Sacramento, Pa., was here also with the view of arranging for special work.

The Women's Missionary Society, which convened at Avon, Pa., visited the College in a body on the 27th ult.

Rev. S. L. Swartz, of Middletown, one of the Trustees of the College, was with us on the 28th.

Rev. U. S. G. Renn, of Oberlin Station, was with us in the general prayer meeting on Tuesday evening, the 2d inst. He was on his way to attend the East Pennsylvania Conference, to be held at Ephrata.

A Glee Club, with Prof. Lehman as leader, was organized on Tuesday, the 2d. This is what the College wants, and it promises to develop and utilize much of the excellent musical talent of our young men.

What has become of the Prohibition Club? Has it been swallowed up by "hard times," or have its members gone on a spree?

The "College carpeters," Albert and Yoe, are making good progress toward fitting out the new room for the P. L. S. library.

President Bierman and Professors Lehman and Good were in attendance at the East Pennsylvania Conference held at Ephrata, Oct. 4-7.



### The Chestnut Picnic.

After chapel exercises on Thursday, October 11, Mr. Garman, president of the Junior class, announced that on Friday, the day following, the class would give the annual Junior Chestnut Picnic and invited the faculty and students to join them at the Ladies' Hall. The applause that followed bespoke the appreciation and hearty acceptance of the students.

At 7:30 o'clock the merry crowd left amid class yells, songs and the discordant notes of a score of tin horns. The ride in the large wagons was an enjoyable one; cornfields and orchards were not left undisturbed as they were passed. When the destination was reached it was found to be the popular summer resort, Mt. Gretna. On arriving at the park the hunt began. Chestnuts were plentiful, and with the supply that the Juniors were kind enough to furnish, all had enough and plenty to take home.

After all had viewed the points of interest about the park and enjoyed a ride on the gravity road the grand march was begun and was followed by many popular out-door games. Mr. Maysilles, '95, proposed the toast, "Our Juniors," to which Mr. Reber responded in behalf of the Senior class; Mr. Albert in behalf of the Sophomore class; Mr. Yoe in behalf of the Freshman class, and Mr. Clippinger in behalf of the Preparatory Department. The beautiful day and the mountain air was an impetus for enjoyment and gave all good appetites for the repast which the Juniors had prepared.

After the evening lunch had been disposed of and a few more games indulged in, the merry party, somewhat loath to leave the place of enjoyment, began their moonlight journey towards L. V. C. The mountain air was filled with sweet music, occasionally interspersed with the notes of those "horrid" tin horns.

Although tired and with weak voices, there was enough energy left to inform the people of Annville that the picnic was a grand success. The thanks of many grateful hearts are again extended to the class of '96.

#### A HINT.

Father dear, and mother too,  
I'm gittin' rather sneezy;  
My summer pants are wearin' through,  
And gittin' rather breezy.

### Exchange Jottings.

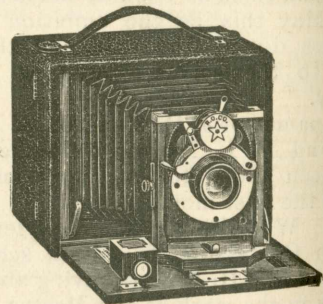
The following exchanges, to each of which we extend a hearty welcome, have been received the past month.

*The Pathfinder, Indian Helper, Dickinson Seminary Journal, Washington Jeffersonian, Student's Pen, School Record, High School Times, Dayton, O., The H. S. Reflector, The Oracle, Malden, Mass., Light, Lynn H. S. Gazette, Lyman School Enterprise, University Press, College Life, Drury Howler, Nemosynean, Normal College Echo, O'yaka, H. S. Mercury, Pacific Wave and D. H. S. Items.*

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TIMETABLE—OCT. 1, 1893.

DOWN TRAINS.	C'bg Acc.	Ky'e Exp	Mr'g Mail	Day Exp	Ev'g Mail	N'gt Exp
	No.12	No. 2	No. 4	No. 6	No. 8	No.10
Lv. Winchester.....	A. M.	A. M.	A. M.	P. M.	P. M.	P. M.
" Martinsburg.....	6 15	7 00	7 40	8 30	11 25	12 30
" Hagerstown.....	7 00	7 40	8 30	9 05	12 08	1 10
" Greencastle.....	8 09	8 30	9 05	12 08	1 10	2 30
" Chambersburg.....	6 10	6 32	6 53	7 18	7 42	8 00
" Shippensburg.....	6 32	6 53	7 18	7 42	8 00	8 16
" Newville.....	6 53	7 18	7 42	8 00	8 16	8 33
" Carlisle.....	7 18	7 42	8 00	8 16	8 33	8 53
" Mechanicsburg.....	7 42	8 00	8 16	8 33	8 53	9 13
Ar. Dillsburg.....	8 03	10 25	10 30	2 00	7 05	10 05
" Harrisburg.....	8 03	10 25	10 30	2 00	7 05	10 05
" Philadelphia.....	11 25	1 25	1 25	6 50	11 15	4 30
" New York.....	2 03	4 03	4 03	9 33	3 50	7 33
" Baltimore.....	11 15	3 10	3 10	6 45	10 40	6 20
	A. M.	P. M.	P. M.	P. M.	P. M.	A. M.

Additional trains will leave Carlisle daily except Sunday at 5:55 a. m., 7:35 a. m., 3:40 p. m., stopping at all intermediate stations, arriving at Harrisburg at 6:40 a. m., 8:03 a. m., 4:30 p. m.

Evening Mail runs daily between Harrisburg and Chambersburg.

UP TRAINS.	Win Acc.	Me's Exp	Hag Acc.	Ev'g Mail	C'bg Acc.	N. O. Exp.
	No. 1	No. 3	No. 5	No. 7	No. 17	No. 9
Lv. Baltimore.....	P. M.	A. M.	A. M.	A. M.	P. M.	P. M.
" New York.....	11 40	4 45	8 53	11 20	2 15	4 23
" Philadelphia.....	8 00	12 15	9 00	9 00	2 00	2 06
" Harrisburg.....	11 20	4 30	8 50	11 50	2 20	4 30
" Dillsburg.....	A. M.	A. M.	P. M.	P. M.	P. M.	P. M.
" Mechanicsburg.....	4 40	7 53	12 40	3 40	5 20	8 00
" Carlisle.....	5 03	8 13	1 03	4 01	5 41	8 20
" Newville.....	5 30	8 36	1 29	4 25	6 05	8 44
" Shippensburg.....	5 55	9 00	1 52	4 55	6 36	9 08
" Chambersburg.....	6 15	9 21	2 13	5 10	6 57	9 29
" Greencastle.....	6 40	9 43	2 35	5 35	7 20	9 50
" Hagerstown.....	7 02	10 04	3 01	5 50	7 35	10 12
" Martinsburg.....	7 25	10 27	3 25	6 18	7 50	10 35
Ar. Winchester.....	9 30	11 12	7 02	7 50	7 50	10 35
	A. M.	A. M.	P. M.	P. M.	P. M.	A. M.

Additional trains will leave Harrisburg daily except Sunday at 10:35 a. m., 10:45 p. m., arriving at Carlisle at 11:20 a. m., 11:30 p. m., stopping at all intermediate stations; additional train will leave Hagerstown at 8:00 a. m., arriving at 11:00 a. m., stopping at all intermediate stations.

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21	66	31	77	41	92	51	1 40
22	67	32	79	42	94	52	1 50
23	68	33	81	43	96	53	1 60
24	69	34	83	44	98	54	1 70
25	70	35	85	45	1 00	55	1 80
26	71	36	86	46	1 06	56	1 92
27	72	37	87	47	1 12	.....	.....
28	73	38	88	48	1 18	.....	.....
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Volume VII.

Number 9.

# THE COLLEGE FORUM.

NOVEMBER, 1894.

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# THE COLLEGE FORUM.

## LEBANON VALLEY COLLEGE.

VOL. VII. No. 9. ANNVILLE, PA., NOVEMBER, 1894. WHOLE No. 75.

### November.

Through naked bough no more resounds  
The magic tinkle of the breeze ;  
But now the mighty blast rebounds  
In tones, whose melodies appease  
That sad, lone sear, old autumn-tide ;  
His heart by grief so cruelly fraught,  
Is cheered and peacefully doth bide  
The hoary winter's grave onslaught.

The peaceful life in rural wold—  
A solitude entirely mute,  
Save for the lay of lovers bold  
Who strike rich chords on love's soft lute—  
Is wakened by the merry tune,  
From many a joyous huntsman's horn,  
Enwrought in some soft breeze's croon,  
As blithely gay as autumn morn.

Oh Year ! why pause thee on thy way,  
And with a backward, parting glance  
At all the joys of autumn gay,  
Move sadly now in Time's swift dance ?  
For soon when thou dost surely know  
One life alone to thee belongs,  
With joyous face to death you'll go  
And meet its claims with cheering songs.

November, stern but gracious too,  
Who soon shall pass through Time's worn  
stile,

A long farewell I say to you  
In this thy last and fleeting while.  
Ah, month ! the cheering thought that thrills  
The priestly pines and stormy skies,  
Is that the vales and saddened hills,  
Again thy pow'r shall realize.

N. COLESTOCK SCHLICHTER, '97.

### Our Summer Pilgrimage.

PROF. H. U. ROOP, A. M.

In the early days of July, when the rays of the summer sun were causing all nature to glow with fervent heat, two pilgrims met and turned their faces toward the lake district of Central New York. We were not mere pleasure seekers, but earnest students, anxious to feed the appetite for knowledge within our own souls, so that we could better communicate to others

some of the inspiration gained from actual contact with enthusiastic educators.

We were not equipped with scallop shell and pilgrim staff as were the palmers of olden time, but, in their stead, we found a "gripsack," and a *billet de voyage* over the very picturesque Northern Central Railroad, very convenient substitutes. For, even if we do deplore the fact that the materialistic tendencies of the age are destructive of romance, or do sympathize with Ruskin in his lament that "there is scarcely a quiet valley that is not filled with the bellowing fire of the locomotive," yet, as a matter of personal convenience, we believe that very few persons would cheerfully or willingly exchange the facilities and even luxuries of modern travel for the primitive methods of locomotion of the Canterbury Pilgrims, albeit they had mine host of the Tabard Inn for an escort. Even the narrow dimensions of a car window gave visions of beauty, shifting panoramas of mountain, forest and river, that gladdened the eye and rested the tired brain, and will remain as permanent pictures on memory's walls long after vacation days are ended. Such were some of the thoughts that passed through our minds as the demon of steam hastened us through the great lumber region of Pennsylvania.

After leaving Harrisburg, our first stopping place of any length was Williamsport—well known as a lumber centre.

On our way to this city we enjoyed magnificent scenery, having the picturesque Susquehanna upon the left side of our car.

The grandeur of the river, corresponding with that of the mountain, formed a majestic and solemn scene; ideas of immensity swelled and exalted our minds at the sight. These scenes were ours to enjoy for many miles.

We spent several hours in Williams-



port, visiting friends and different points of interest. Here is located Dickinson Seminary, a large and progressive school for both sexes, under the auspices of the Methodist Episcopal Church, the Rev. E. G. Gray, D. D., President.

In the evening we rode around the city on a motor, and as we were approaching the river, the city seemed to be perpetually changing with the winding bank; but this vision vanished as we advanced, and we perceived the city lying along a curving shore, apparently near the foot of the cliffs, which were finely fringed with wood, over which evening was drawing her sweetest coloring. As we pursued the line, the heights on either hand gradually softened; the country beyond showed remote mountains less wild and aspiring than those we had left, and the blooming tint, which had invested the distance, deepened to a dusky purple, and then vanished in the gloom of twilight.

Early the next morning we continued our journey. Our iron steed seemed to breathe very heavily as it carried us onward and upward through Northern Pennsylvania, the Switzerland of America. The scenery was beautiful, especially when a somewhat abrupt turn in the road revealed the bright rays of the morning sun to our view, like a picture from which the curtain is suddenly lifted. We soon crossed over into New York State, and then one hour's ride brought us to our destination, Ithaca.

Ithaca is a city of about twelve thousand inhabitants and is situated at the head of Cayuga Lake, one of the little group of lakes that hang like a cluster of bean pods near the centre of the Empire State. The city is well built, easy of access, and has many very attractive homes, while its lake and envioning hills and glens make it a delightful place of summer residence. It contains a number of attractive and prosperous churches, Congregationalism taking the lead, due largely to the fact that this region was chiefly settled by New Englanders.

But Cornell University, not Ithaca, was our objective point. It stands upon the side of a high hill, at a distance of about half a mile from the centre of the city. This University, incorporated by the Legislature of New York State on the 27th of April, 1865, and opened on the 7th of October, 1868, is the result of the combined wisdom and bounty of the

United States, the State of New York, and Ezra Cornell. Congress provided that there should be granted to the several States public lands, "thirty thousand acres for each Senator and Representative of Congress, from the sale of which there should be established a perpetual fund, the interest of which shall be inviolably appropriated, by each State which may take and claim the benefit of this act, to the endowment, support and maintenance of at least one college where the leading object shall be, without excluding other scientific and classical studies, and including military tactics, to teach such branches of learning as are related to agriculture and the mechanic arts, in such manner as the Legislatures of the States may respectively prescribe, in order to promote the liberal and practical education of the industrial classes in the several pursuits and professions in life." No portion of the aforesaid fund, nor the interest thereon, could be used for the purchase, erection, or maintenance of any buildings; but States benefiting by the provisions of the act were required to provide at least one college within five years.

Nine hundred and ninety thousand acres was the share of the State of New York, and by an act passed May 5, 1863, eight thousand acres were sold at eighty-three cents, and sixty-eight thousand acres at eighty-five, aggregating sixty-four thousand four hundred and forty dollars. But these sales soon ceased, because other States were offering their scrip at a much lower rate.

During the meantime Ezra Cornell saw that, by a union of his own resources with the proceeds of the land grant, he could found an institution where any person can find instruction in any study. This union was affected and resulted in establishing Cornell University.

The sales of this land aggregated the sum of four million dollars, and it is from this fund, increased by private benefactions, to about eight millions, that the rapid growth of the institution has resulted.

As to the material setting of the University very much might be said. The campus is a beautifully cultivated tract of land, containing upwards of ninety acres, stretching along a bluff directly overlooking Cayuga Lake, which is twenty miles in length, and two in width.



the water being of a bright silver color. Within this tract stand the twenty-six massive buildings of the University, the President's residence, numerous homes of professors, and many picturesque chapter houses of fraternities. The white marble library building, with its graceful campanile and its melodious chime of bells, is the most imposing building of the group, and the most attractive because of the treasure it stores. This building, erected in 1891 at a cost of nearly \$300,000, has shelf room for 475,000 volumes, and its reading room will accommodate more than two hundred readers. The library building, with its endowment of \$300,000, is the gift of Honorable Henry W. Sage, who has also given to the University its college chapel, and the Sage College, where the women students are even luxuriously housed. *Would that our College had such a liberal-minded and generous-hearted friend!* During the past year, of the more than eighteen hundred students in attendance, two hundred were women, and the university register records that "in each term of each course the average marks of the women have been higher than those of the men pursuing the same studies."

Carrying out the generous and democratic principles of its founder, Ezra Cornell, this University for the past three years has, by means of its summer school, given to teachers and advanced students an opportunity to avail themselves of university methods of instruction in their own special departments of work. This summer school, like that of the University of Chicago, is an integral part of the institution, and the same credit is given, for the same amount and kind of work that would be granted during the regular terms. During the past summer about three hundred students, among them not a few grey haired professors and professors, enjoyed the exceptional facilities offered in the following subjects: Languages, ancient and modern and English, Philosophy, thirteen courses, Pedagogy, Political Economy, Law, Mathematics, thirteen courses, Physics, Chemistry, Botany, Geology, Drawing and Art, Mechanical and Architectural Drawing, Experimental Engineering, etc.; a number of different courses in each subject.

Professor John Evans Lehman, the writer's associate pilgrim, pursued a course in Mathematics, viz.: Differential

Equations, and the writer one course in English Literature, one in Psychology, and another in Experimental Psychology. To us was given every opportunity for original research—by the large working library of the University—under the guidance and with the assistance of very able professors. That we enjoyed the work need not be stated.

Nor were these all the advantages. We had the privilege of hearing a number of excellent lectures by prominent men.

The first lecture was given by the Rev. Dr. Griffis, the popular pastor of the Congregationalist Church. He is an attractive pulpit orator, an author of considerable reputation, and a very frequent contributor to the *Golden Rule*.

His subject was "The Dutch Influence in American History." He announced himself a firm unbeliever in most American History text books. The story of our country is made to run about like this: A long time ago, some very good men were driven out of England; they came to this country in a ship called the Mayflower, landed on Plymouth Rock, and from them all true Americans are descended.

This he declared to be a provincial view and entirely wrong. He said that Dutch history is shamefully neglected. While professional chairs of German, French, Spanish and Italian are familiar, there was no professor of Dutch in America—no historian who reads Dutch. Even Bancroft had to employ a young man who could read the language to go to Holland and search the archives for him.

The lecturer gave a large number of facts, showing that the precedents for our institutions are found more in republican Holland than in monarchical England. In 1579 the United States of the Netherlands was formed, and had a red, white and blue flag for an emblem. They had a States-General, representing the sovereignty of the states. All the phrases, "Liberty or Death," "The Union Forever," and many others, were shouted in Holland two hundred years before our Declaration of Independence was signed. In colonial times a Plymouth town looked more like a Dutch village than an English borough.

When our Declaration of Independence was read in Holland, worded much like a similar instrument they had written, it enlisted sympathy at once. The United



States was recognized as independent; Dutch officers enlisted in our army; John Adams was received and welcomed; and money was loaned our government just in time to pay its almost mutinous soldiers.

Dr. Griffiths told us that it was ridiculous to say that our Constitution was copied after anything in England—that nearly all the Puritan leaders had been educated in Holland—that those who wrote the Constitution, while men of practical affairs, were educated men, and men who, as the debates distinctly show, had vividly before them the Dutch institutions.

Dr. Griffiths gave another interesting and very instructive address in the Christian Association Hall, donated to the University for social and religious purposes by A. S. Barnes, on the timely subject, "The Relations of China and Japan in Corea."

In contrasting the two countries, the speaker said that China stands for old age. She has had above a score of dynasties; and her language, civilization and social ideas are hardly changed. The country is under a false philosophy and religion, which have developed into superstition. Yet, nowhere are property rights more secure, or the family relations better upheld.

Japan is a distinctively different country. They are not of the same origin as the Chinese. They came from the Northern highlands, the Chinese from a mingling of Northern barbarian blood with that of the ancient inhabitants of China. The language of the two countries is entirely distinct. Early in this century the Japanese were steeped in superstition, and isolated by their exclusive policy from other nations. About the middle of the century they began to see the advantages of Western civilization.

Corea has suffered from her geographical position and her history is one of war.

In view of the wretched state of civilization in China, the speaker could not wish that war be averted. War with Japan would open the eyes of China to the benefits of civilization.

The last lecture given to the students was by President Schurman, who had just returned from his studies in England. He spoke of the social and educational tendencies in England. He was surprised at the changes of fifteen years in educational and political life. Universi-

ties and intermediate schools are teaching more subjects; more students are coming from all classes of the common people. To-day the English masses are not growing up in ignorance.

The adaptability of England to modern tendencies was very acceptably noticed. England, while holding tenaciously to what is established, grasps the new phases with broad democratic spirit, and binds them about her older institutions.

He said there were many very ordinary men in Parliament; the average ability in the best of our State Legislatures is as high as that of the English Parliament, because he did not think that there was a man in Parliament that could compare with Senator John Sherman, or with Reed or Wilson. As a result, more work is done in the committees, and the great speeches are not heard.

Another great change is the multiplication of parties. The Conservatives and Liberals, nominally existing, are divided into as many factions as there are classes and interests. The Irish party will concern itself little about the Empire until it gets home rule. The Welsh wanted secondary education and they secured it, and they have recently been promised disestablishment of the State Church. More significant still is the Workingmen's party.

England is thought conservative; but in reality she is seething hot; in some respects hotter than our own democratic country. This democratic wave is not confined to England. In Germany it is Socialism, in France anarchy, in America the great strike in Chicago.

President Schurman says that in some things England is actually looking to us as an example, while fifteen years ago she would have thought such a thing ridiculous. With the growth of democracy, they fear the omnipotent power of Parliament, and look with envy upon our written National and State Constitutions, which restrict the powers of our legislative bodies.

The speaker said that he never left Europe with a deeper feeling of the responsibility devolving upon the American people to make the great Republic what the founders believed it would be—the model, the aspiration and the ideal for all the nations of the world.

These are only a few of the many scenes that charmed our eyes and interested our thoughts. The pleasure of our



pilgrimage shall never be forgotten. Lasting impressions were made, many new acquaintances formed, and a stronger belief in the utility of *good* summer schools confirmed. To be brought in touch with earnest and enthusiastic workers is always stimulating and inspiring, while, for some of us, new ideas and fresh methods of instruction imported an added and lasting charm to the old story with which many writers have been delighting the world for more than a thousand years, the story which we call our English literature.

### The Unchained Demon.

AN ORATION DELIVERED BEFORE THE P. L. S.

BY J. R. WALLACE, '95.

Some twenty-eight centuries ago Homer sang his lofty songs of heroes and of war.

About four centuries ago Martin Luther in the realm of the Oriental land preached eternal vengeance against the Vatican.

But to-day every true American who believes in the enlightenment of this magnificent and glorious America can sing and preach about the great source of poverty and crime, weakness and shame, dying and dead men by the wayside.

Think for a moment of the golden grain as it waves to and fro in the fleeting summer days! How the farmer fills his garners with these precious treasures which God has sent to preserve life; but here comes the imitator of the devil; kills the vital principle by distillation, and thus the grain is touched by the fatal hand of decay and becomes a living demon.

There has in all ages and climes been a tendency to the improper use of alcohol. Noah, as if disgusted with the prevalence of water in his time, took to strong drink. By this vice Alexander the Conqueror was conquered. By wealth and drunkenness the great Roman Empire fell.

Thus on, like the ceaseless ages of time, circumnavigating the globe, traversing every continent, touching at every island and planting on every seashore the standard of a conqueror. And at this moment it sways its sceptre over a mightier empire than Alexander or Napoleon ever saw in their rosiest dreams.

Thus being a tyrant, it everywhere rules its subjects with the rod of iron, taking their purse, their time, their health, their

usefulness, their happiness, every fibre of the body and every power of the soul.

Continuing on in our investigation, circumstances show that this demon occasions poverty and produces crime, destroys moral sentiments and human life.

First, then, does it occasion poverty and produce crime? The drink bill of the United States in 1891 was about twelve millions of dollars, an amount larger than the cost of our civil service, army, navy, Congress and public school system.

One million of our population are supported by the traffic. The laws of nearly all the States give it a strong moral support. Politicians, editors and parties are bought and sold by it. Appetite and fashion, prejudice and law defend it. Every villainy in the land is ready to stand up in its defence and every element of human depravity rallies to its support.

But its pernicious influence does not stop here. Facts show that nine-tenths of all the crimes are directly due to this source. There is no home so beautiful but it may be devastated by this awful curse. Where once reigned wealth, joy and love, it has turned these into poverty, misery and hatred, having for its result houses without windows, gardens without fences, fields without tillage, barns without roofs, marriage without love, children without clothing, principles, morals or manners.

Second, then, does it destroy moral sentiments and human life? This brings before our minds, the distiller, the buyer and the consumer; but the consumer is naturally thought to be the most blameworthy.

His manner of life prevents even his family from acquiring a culture and refinement conducive to moral sentiments. Men very often seek the fountain of intoxication when the trials of sorrow, anxiety and disappointment come to sweep away the memories of an ill-spent life. In so doing they see deep sadness settle like evening shadows upon the faces whom they love. They begin to realize their condition, weep, pray, resolve and struggle; but a grip of steel is upon them. The resolutions of one hour are scattered like chaff the next. On they go through dishonor, sorrow and wrong over the ruins of character, happiness and hope, over the bleeding forms of innocence and love, trampling upon human compassion and God's law till they die "as



the fool dieth," and the grave swallows up their ruined bodies and eternal darkness engulfs their ruined souls.

Let the voices of the seventy thousand drunkards who last year went down to dishonored graves give answer.

Let us go to the graveyard and listen to their sepulchral groans. "Oh! thou terrible foe! Liquor was thy victim." War slays his thousands; but thou slayest thy tens of thousands.

This is the history of hundreds of savages and sages, philosophers and poets, statesmen and patriots, thousands of Democrats and Republicans, and a small number of those who professed to belong to the Prohibition party.

Let us cross the great waters to Holland and see one hundred and seventy gin distilleries in one city. Pass on to the great city, London, and compare it to our giant river, the Mississippi, rolling down through the fertile plains of the West.

Last year these people swallowed 1,030,000,000 gallons of spirits, enough to form a lake fifteen feet deep, one hundred and twenty feet wide and ten miles long.

The city of reeling men with 4,000,000 inhabitants and 190,000 licensed houses; the city of the blood stained hand with its 700,000 criminal inhabitants; the city of iron doors with its 30,000 human beings confined in prisons; the city of the men in blue with its 51,000 policemen required mainly through drink; the city of the pale cheek requiring 18,000 doctors when 4,000 would be sufficient, but for alcohol; the city of the fireless grate and all the misery which helps to raise the bitter cry of outcast London; the city of the drink slain dead with its daily average of three hundred and thirty victims.

Shall it be said of this great river, men may come and men may go, but I roll on forever?

This great foe cuts down youth in its vigor, manhood in its strength and age in its weakness; it breaks the father's heart; extinguishes natural affections, blights parental hope and brings down mourning age in sorrow to the grave. It produces weakness, not strength; sickness, not health; death, not life. It makes wives widows, children orphans and father's fiends; it feeds rheumatism, invites cholera, embraces consumption; it covers the land with idleness misery and crime, fills your jails, supplies your almshouses

and demands your asylums; it respects the thief, hates life, scorns virtue and slanders innocence; it burns up men, consumes women, detests life, curses God and despises heaven; it degrades the citizen, dishonors the statesman and disarms the patriot. It brings shame, not honor; despair, not hope; and misery, not happiness; it ruins morals, slays reputation, wipes out mental honors, then curses the world and laughs at its ruin; it does all this and more; it is the son of villianies, the mother of all abominations, the devil's best friend and God's worst enemy.

Several methods might now be suggested to destroy this traffic; but it is believed that the proper methods will come when the occasion for them comes.

Public sentiment must first be aroused. But before it can be aroused, the people must be brought face to face with the fact that this demon is a foe to civilization. Some people claim that this evil can be regulated by tax. They might as well try to regulate the Asiatic cholera, or the small pox by taxation. The men who distil liquors are, for the most part, unscrupulous; and the higher the tax, the more inducements for distillation. New York produces forty thousand gallons of whiskey every twenty-four hours in distilleries, cellar vaults and sheds, and most of it escapes the tax.

Think of the folly of the government trying to restrain this evil by tax! If every flask of wine produced should be taxed a thousand dollars, it would not be enough to compensate for the tears it has wrung out of the eyes of widows and orphans, nor for the blood it has dashed against the altars of the Christian Church. Again, a great number of Temperance workers claim that permanent reform can come only through religion. This statement is not true. If there is such a thing as sin, the liquor traffic is the greatest on this earth. If Jesus Christ established his Church for the very purpose of saving human society from its sins, then the highest sin that curses society should command its foremost attention. That is logical; but what church acts accordingly? The Church is busy making people believe right; but how many make the people live right.

If the Church is a proper organization for saving men out of drunkenness, then by sound logic it ought to be a proper



organization to keep people from falling into drunkenness.

How many congregations teach their youths more than prayer and to keep good company? How many teach their youths that cleanliness, proper food, ample sleep and avoidance of excitement are necessary to keep the young from falling into the depths of this craven stimulation. To the church the body is nothing, the soul everything, but with all its power it cannot divorce soul and body without making trouble for humanity and grief for itself. If a man believes in God and acts for the devil where will he go to when he dies? That is a question.

Men profess to be Christians; but when election day comes they openly violate God's law by voting for men who further the cause of drunkenness. Is this not a great sin? Has Christianity any use for such men? Did John the Baptist fear Herod when he preached repentance? Did the three Hebrew children stop and think of their minority when they went into the fiery furnace? Their courage in standing alone for God gave them a place in history that will be honored while the world stands. This nation wants just such characters, having for their mottoes, faith, example, principle and patriotism to encounter the whirlpools of a treacherous sea, whose shores are strewn with wrecked souls.

Let every man plant his vote from now on so that on the day of final reckoning he can bear witness before God that he stood up in his day and generation as utterly opposed to this living demon which has traversed our land.

Then will thousands spring from the slumbering depths of darkness, anguish and sorrow, to the realm of light, freedom and love.

Then will fair Columbia lead the world in matters of reform, being grander than the mountains of Switzerland and more sacred than the banks of the Jordan.

Then will God look down upon a new Israel redeemed from the fetters of King Alcohol, prospering in the glorious light of an unbroken peace and sailing ever onward to the heights of glory and fame.

The British Museum is to be enlarged, five and one-half acres of land having been added to the nine already occupied.

### Enology.

Once more the Nation is called to mourn the loss of a son.

The last of a group of New England poets has been laid to rest. He who persisted in remaining a boy throughout his life and opposed the idea of growing old, has answered the summons from his God and has gone to a world where infirmities are unknown. His burial was not attended with that great display which is characteristic in the last solemn rites of such a man, but there was none the less mourning for the departed poet.

The literary world realizes that the vacancy made by the death of this one will not soon be filled, since his equal has not yet been found.

His writings show that he was a man of no ordinary ability. The deep feeling and noble sentiment contained in his works convince the reader that he was a man of culture—a man who had digged deep into the mysteries of philosophic and scientific knowledge, and who was able to touch the feelings of men as the skillful musician touches the keys of his instrument.

All nature responded to his ready pen and flowed forth in poetic song. In every rock was a poem for him. Every leaf was an inspiration to him, and the rippling brook made music for his higher being.

His was a happy life and he was blest with many years in which to enjoy it.

His mind remained vigorous after his body began to show signs of failing, thus enabling him to continue the work which gave him so much pleasure throughout his whole active life, but he is dead. The work of Oliver Wendell Holmes in this life is done. He has gone to a higher employment which shall never cease. There his song shall ever go up to his Creator with that beauty and grandeur of expression which are known only to the soul.

Oliver Wendell Holmes was born in 1809, August 29, the same year in which England's "Grand Old Man," first saw the light, and both have lived through a period of very interesting history in either country.

Both have seen wars declared, with suffering and bloodshed. Each has seen the spirit of warfare overcome by that better and nobler spirit of arbitration, and



now, when death came to this one beloved, it was when the Nation was at peace. Oliver Wendell Holmes had lived through such times as try the character of men, but which, if met squarely, make the strong man that he was. He lived when the Nation was struggling against many opposing influences.

When questions of right and wrong were agitating the minds of political leaders; when the Government was swayed to and fro, the great storms of National disturbances, which threatened to tear it from its moorings and cast it out upon the billows of destructive principles—through all these changing scenes he grew and developed into hardy manhood. His life was indeed an inspiration for all; a good lesson to those who always look upon the dark side of life and think that the world is growing worse, and to those drones who never try to improve themselves or those about them. He had a heart for the race and a strong love for his native land. His education was begun at Andover in his early youth, but he finished his college course at Harvard in 1829. It was soon after leaving College that he wrote "Old Ironsides," which saved the old ship "Constitution" from destruction, which made him famous first as a poet.

About this time he began the study of medicine, but never practiced the profession to any great extent. In 1839 he was chosen Professor of Physiology in Dartmouth College. In 1840 he married the daughter of Judge Chas. Jackson and about this time accepted a position as Professor of Anatomy and Physiology in his alma mater. During this period he wrote a number of volumes of medical science and also became somewhat of a lyceum lecturer.

In 1846 he appeared as a poet and as such he was known until the time of his death. His writings had been upon almost every subject and always of the highest merit.

His death came in the very sunshine of his life, but the fear of going did not cloud his last moments. Death to him was only a transmission to a nobler life and to greater accomplishments. His funeral day was one of sadness and mourning to all who knew him.

The light of fair October was sombered by the overhanging clouds which made the occasion of his burial still more solemn.

The drooping leaf shed the gentle rain drop as though in sadness at his departure. The bells tolled out their plaintive melody announcing that he had gone far beyond the reach of man's knowledge, but he shall live long in the memories of those he loved. The ragged urchin on the street, the beggar by the wayside, and the sad-hearted everywhere in his native town shall miss him. He spoke alike to all, either in lowly cottage or in costly palace, and the kindness pictured on his noble face drew many to him who sought for sympathy.

No better epitaph could be put upon his grave than "Here lies a man; he lived not to himself alone." S. GARMAN, '96.

### College Jollity.

Hardibus Greekibus,  
Long study for you;  
Usibus ponibus,  
Help to get through.—*Exchange.*

While Moses was no college man,  
And never played football;  
In rushes he was said to be  
The first one of them all.—*Exchange.*

"Sweet maid," said he,  
"I ask of thee,  
To fly, to fly, to fly with me;"  
"Young fellow," said she,  
Now don't you be,  
Too fly, too fly, too fly with me.—*Ex.*

He jumped across the garden fence,  
The bulldog was behind him;  
He learned a little better sense,  
For the old man timed him.

Student, teaching Sunday-school class—  
"Moreover, the dog licked the sores of Lazarus."

Little boy—"What does moreover mean?"

Student—"Moreover is the name of the dog."—*Exchange.*

She had asked me  
Would I help her  
With her Latin.  
'Twas so hard,  
Would I help her?  
Mean, irregular  
Old word,  
*Disco.* She just  
Kept forgetting  
The subjunctive  
All the while!  
Pretty lips so  
Near, so tempting  
To beguile;  
Thought I'd teach her  
By example.  
*Didicissem?*  
I should smile.

—*Exchange.*



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**Editorial.**

THE week of prayers under the auspices of the Y. M. C. A. has begun with an unusually large attendance of students. Several are already at the altar for prayer.

THE College Association of the Middle States and Maryland meets on the last of this month at Johns Hopkins University. President Bierman will be in attendance.

THE transit of Mercury was seen only for a few minutes because of heavy clouds. Special arrangements had been made to have it thrown on a screen for the benefit of all the students.

PAMPHLETS on The Generation of Chlorine for Laboratory Purposes, and The Detection of Alkaline Perchlorates Associated with Chlorides, Chlorates and Nitrates, by Prof. Gooch and D. Albert Kreider, of Yale, are herein acknowledged.

A DYING man's remark, "O that my influence could be gathered up and buried with me," was most striking. Man dies, but his influence survives him. It lives and works as long as time lasts. As it is

an agency we are powerless to arrest, we should be most careful what kind of influence we leave. Young people generally are very disregarding of their influence. The college student, more than others, exerts an influence that becomes a most potent factor in shaping the future of his fellow-student. If his deportment is ungentlemanly, rude and not becoming a Christian, he loses the respect of all, while his influence is bad. How much good all might do, if they would be what they profess!

The anniversary of the Clionian Literary Society will be held on Thanksgiving evening. Miss Mary M. Shenk, of Annville, will give the annual address.

FREQUENT inquiries have been made concerning the annual Alumni Banquet which is to be held at Lebanon during the holidays. No information has been given us. We would refer all to Charles E. Rauch, Simon P. Light and Prof. Lehman, who are the committee.

**Seniors' Rhetorical.**

THE first public rhetorical exercise by the present Senior Class of the College was given on last Saturday night, the 10th inst. The weather was fair, the air cool and bracing, and the attendance of interested listeners large. The music was furnished by Misses Klinedinst and Stehman and Messrs. Hershey and Mayer, who acquitted themselves with great credit, and by the recently organized Glee Club under the instruction of Prof. Lehman. The Club sang well, was encored, and gives promise of great success. After brief introductory remarks by President Bierman and prayer by the Rev. M. J. Mumma, the members spoke in the following order:

Mr. Harry W. Mayer took for his theme "*Our War Governor*," and delivered a well-prepared oration. Andrew Gregg Curtin was a patriot, a statesman, an orator and a Christian. He labored incessantly to save the Union during the late rebellion; he devised ways and means to



care for the soldier, his widow and orphaned children; his eloquence aroused the patriotic citizens to duty in times of danger, and Ingersollism found no favor with him.

Mr. Urban H. Hershey followed with a forcible oration on "*The Church Choir*." After discoursing on music in general and showing its beauties and varied effects on the human soul, he pleaded strongly for the support of the choir in church music. Music elevates, strengthens and refines, attracts the wayward and comforts the sorrowing, and when under the direction of a well organized and devoted choir, will tell for good in time and eternity.

Mr. John R. Wallace delivered quite a strong oration on "*What of the Future?*" The tendency of our times is to concentrate, to accumulate. Human rights are ignored, common interests are forgotten, sympathy for your neighbor's feelings finds no lodgment in many hearts nowadays. The three great millionaires of Chicago, Field, Armour and Pullman, are turning blood, brawn and brain into dollars at the expense of the highest virtues. The contest between labor and capital continues, and unless higher principles will soon prevail the future will grow more uncertain.

Mr. J. H. Reber won favor with the audience by delivering an able and chastely expressed oration on the subject, "*Vis Consili Experts Mole Ruit Sua*." There are two universally recognized principles in life, cause and effect. From the cause the effect may be known, and *vice versa*. Right plans may result in wise action, right motives in good work. Empires have fallen, kingdoms have crumbled into dust, and many so-called great men have failed because of defective substructure. Columbus discovered America, Grant captured Richmond, and Nellie Bly traveled around the world in less than ninety days, because their plans were well matured.

Mr. J. H. Maysilles gave a very able and logically arranged oration on "*Two Isms*." Evils frequently combine for unholy purposes. There is an apparent affinity between the wrong doer and the seeker for gain. The true lover of his country finds to-day two enemies conspiring to control our interests. Boodlerism in politics corrupts legislation, defeats justice in our courts and robs so-

ciety of its manhood. Romanism seeks to control men in public life by an appeal to their weaknesses, to secure public funds to promote its private interests, and debases the motives of officials in the highest positions to unholy purposes.

The music prepared for the occasion was all that could be desired, the orations were thoughtful and well delivered, and the large audience present was attentive and went away gratified.

### The Y. M. C. A. State Convention.

The Twenty-seventh Annual Convention of the Y. M. C. A., held at Johnstown, Pa., October 18-21, was in every respect a successful one.

The delegates began to arrive from the East and West in the morning, and in afternoon assembled in the Franklin street M. E. Church, where the convention opened at 3 o'clock with General Jas. A. Beaver presiding.

Dr. W. E. Matthews, president of the local association, made the address of welcome. He briefly welcomed this assemblage of Y. M. C. A. representatives to their city, stating that their presence was an honor to any city.

Gen. James A. Beaver, of Bellefonte, then rose in response to the address of welcome and delivered an eloquent address on the Y. M. C. A. and this city in general. He said Johnstown is now a new city, with magnificent resources and unlimited facilities, enjoying all the blessings of a Christian community. He then gave the delegates present some excellent advice, briefly outlining the benefits of association work. His address was an excellent one and was appreciated by all present.

The evening session was devoted to the encouragement of the year's work and the hopeful outlook for the coming year, followed by a talk by Rev. R. A. Torrey, Superintendent of Moody's Bible Institute, of Chicago, on "How to win young men for Christ." The day sessions on Friday were taken up with the discussions pertaining to town and city association work.

In the evening Rev. R. A. Torrey gave his address on the Holy Spirit, which made a deep impression on the whole convention; this was followed by a talk on Extension Work, by Rev. S. A. Taggart. Saturday morning was devoted



matters of this year's work and especially the railroad department.

In the afternoon we were favored with two most excellent papers. "What are the special phases needing more attention in our efforts among young men in our Colleges?" by Chas. H. Cookman, of Haverford College. This subject was treated from a practical standpoint by an earnest Christian worker and will doubtless result in much good throughout the whole year.

The other paper was "On what lines should we put forth most effort among young men engaged in mechanical and manufacturing pursuits," by Joseph M. Huston, of Philadelphia.

This session was followed by an informal but impressive conference of the College students. In the evening from five to seven o'clock a banquet was held for the delegates by the Ladies' Auxiliary of the Johnstown Association; this was enjoyed by all, and each one expressed his appreciation of the kindness of the ladies by his happy countenance. This was followed by the Jubilee Meeting, which was an account of the fiftieth anniversary of the Y. M. C. A. held in London last June by delegates who were present.

The consecration service on Sunday morning was very impressive, and each one was made to feel the need of the Holy Spirit in his own life. Delegates had charge of all the church services both morning and evening, and at 8:30 o'clock Sunday evening the farewell services were held. Now came the most impressive services of all when our beloved State Secretary, Chas. E. Hurlburt, made his last remarks to an assembled convention previous to his resignation of the work Jan. 1, 1895. He will enter the work of Evangelistic Bible Training. In the closing hour there was true fellowship manifested in the hymns, "God be with you till we meet again," and "We'll never say good-bye," and finally, with joined hands, 350 delegates sang "Blest be the tie that binds," and the convention was declared closed. The year texts were "Continue in prayer."—Col. 4: 2; and, "Quench not the Spirit"—I Thess. 5: 19.

Besides the Sunday afternoon men's meeting there were evangelistic meetings held every night at 9 o'clock in the Association hall, and also in the Cambria Iron Works every day at noon.

About twenty-five professed conversion,

and the meetings continued after the close of the convention.

I. E. ALBERT,  
J. H. MAYSILLES,  
*Delegates.*

### Philokosmian Literary Society.

*Esse Quam Videri.*

Since our last report Messrs. W. H. Hertzog, of Shamokin, and Galon D. Light, of Jonestown, have joined our number.

But not only is there an increase of members, but each succeeding session exceeds the former in interest, preparation and instructiveness. It is indeed a veritable pleasure to be on the "off division" with nothing to do, but listen to the exercises. The number of new ideas and practiced thoughts expressed during a single evening, together with their intrinsic worth and oftentimes eloquent application, is something remarkable.

The new library room is about completed. Our members deserve credit for the evolution of the plan, as well as for its accomplishment. Two months ago there was an apartment stored full of uncouthness, both animate and inanimate; now it offers a pleasant and comfortable retreat for the student, where, surrounded by the master-minds of the ages, he may drink at the fountain of knowledge.

The public program was a decided success. A large audience, interested and appreciative, aroused the participants to action worthy of themselves and their Society. The well-rendered recitations, eloquent orations, spirited debate, and harmonious songs all united to make the affair a most enjoyable one. Many words of appreciation have come to us from all sides, and we take this opportunity in behalf of the Society to thank our friends for their kind interest in our welfare.

### Kalozetean Literary Society.

*Palma Non Sine Pulvere.*

The work during the past month has again proved the efforts put forth by the individual members.

We have revived the custom of past years, by holding our meetings every week instead of every two weeks.



Our membership having been increased during the term, we found it possible to hold the meetings weekly and not place the members to any disadvantage.

Benjamin Peters visited the society on the 19th ult. We invite our friend again, and also others who may wish to do so. We are always glad to see our friends come and visit us.

John D. Stehman visited friends at Mountville on the 27th ult. and reports having had a good time.

Howard Enders was surprised by the unexpected visit of his mother on the 2d inst.

Leslie Enders visited friends at Bunker Hill on the 20th ult.

David Buddinger filled the pulpit of Rev. G. Meyer at Avon on the evening of the 21st ult.

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### Clionian Literary Society.

*Virtute et Fide.*

Several meetings of the Society were omitted during October and November, owing to the Chestnut Picnic, the Public Meeting of the P. L. S., and the concert by the Swedish Ladies' Quartet, but we feel that nothing has been lost for the entertainments were sources of instruction as well as enjoyment.

The Misses Stehman, Bender and Klein-dinst spent from the 20th to 22d at their respective homes.

Miss Fetrow enjoyed a visit to some friends, at Lebanon, the 21st of October.

Miss Bertha Mumma paid a last visit to her home at Hummelstown, October 28th, preparatory to her parents moving to Annville.

The Society is busily engaged at present, making preparations for their Anniversary, which promises to be of more than usual interest.

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### Exchanges.

*College Life* begins its new volume in the form of a college magazine. Its new issue is a great improvement over former ones. Congratulations to its new editorial board.

We have just received the initial numbers of the *High School Record*, Canton, Ohio, and *The Tiltonian*, Tilton, N. H. For new papers their make-up is most creditable. May prosperity attend you in your onward march as amateur journals.

*Squibs* comes to us this month with a charming new cover. The contents of the paper are still up to their usual high standard of excellence. Its editorials give evidence of much careful research.

The *Quincy Golden Rod* has reached us with its special dedication number. The outer adornment is very dainty. A magnificent dedicatory poem tends to improve its literary contents.

Many of our exchanges have celebrated the new year by making free use of the designer's art, and new covers seem to be the style. All of these papers are to be commended upon their enterprise, but *The Muhlenberg* deserves special mention, its new appearance being a decided improvement over its old.

We are pleased to welcome *The Mirror* from the "City of Brotherly Love." It is a magnificent journal in all its departments. Its chief features are the serial story, "Cloudland," and its unique head-pieces.

The following new unmentioned exchanges, to which we extend a cordial invitation to come again, have been received the past month: *The Dickinsonian*, *University Courier*, *Old Hughes*, *Hope College Anchor*, *Cooper Courier*, *Gates Index*, *The Echo*, Camden, N. J., *Panorama*, Providence, R. I.

Our old exchanges coming for the first time this year are: *B. F. H. S. Oracle*, *College Student*, *Buffalo H. S. Calendar*, *Mt. St. Joseph Collegian*, *H. S. Advance*, *Glen Falls Quarterly*, *Oak*, *Lily and Ivy*, *Bucknell Mirror*, *Academic Observer*, *H. S. Idea*, *Western Maryland College Monthly*, *Philosophian Review*, *Midland*, *H. S. Amateur*, *Amitonian*, *Stranger*, *Chauncey Hall Abstract*, *Ursinus Bulletin*, *Vermont Academy Life*, *Otterbein Aegis*, *Wedge*, *Detroit Argus*, *H. S. Record*, *Anderson H. S. Journal*, *Muhlenberg Dial*, *Institute Record*, *Chelsea Beacon*, *Pioneer*, *Cascadillian* and *H. S. Star*.

"The habit of making disparaging remarks about one's College and its effi-



ciency is one that ought to be frowned down speedily. Strangers sometimes hear remarks which leave a totally wrong impression of the institution under consideration. It is partially thoughtless—it is partially for appearance sake, but whatever the cause, it is utterly wrong and hurtful. A child who would be guilty of holding his parents up to a critical survey is unworthy. And so a child of the College who indulges in such disparaging criticisms in the presence of outsiders who are not in a position to judge the matter, is likewise untrue to his alma mater's best interests. He cannot hope to right wrongs by such a method; he should not forget that he may do great harm, and turn away from her classic halls sons who might have been an honor to her. Why not speak well of the College, as we are taught to do of persons, always presenting the strong side, and, if there are weak places, attempt by the use of proper means to strengthen these.—*College Mercury*.

### Personals.

"October Days" are past.  
Welcome, November.

Prof. Lehman is learning to ride a bicycle.

Miss Lizzie Shirk, of Middletown, was the guest of Miss McNair, over Sunday the 4th inst.

Mr. Charles Sleichter and Mr. Reber spent the 4th at their homes at Scotland and Middle Spring, respectively.

Rev. Boyer preached in Lebanon Mission Church, Sunday eve, 28th ult., and Rev. Allen Baer at Avon, on the 4th inst.

Mr. Beatty was at his home in York, from the 12th to the 16th ult.

Miss Fetrow spent Sunday, the 14th ult., at her home in Middletown.

Mr. Runkle also enjoyed a pleasant visit to his home in Harrisburg.

Mr. Hoy visited I. G. Hoerner, Progress, Pa., on the 21st ult.

G. D. Light, of Jonestown, matriculated on Monday the 21st ult., as a junior student of the College.

Rev. I. H. Albright and A. H. Rice were at the College on business, Friday the 26th ult.

Messrs. Hoy and Deibler attended a wedding in Steelton, on the evening of the 25th ult.

Prof. Deaner's mother and his sister, Mrs. Jennie Neikirk, of Keedysville, Md., visited him several days during the latter part of October. They made a pleasant trip on Monday, the 29th, to Mt. Gretna, that being his mother's seventieth birthday. Although she has reached this ripe age, she is still hearty and vigorous.

President (to the Swedish ladies), "Are you the ladies who sang at the College ten years ago?"

Swedish ladies, "No, sir, we're not as old as that would indicate."

The Philokosmian entertainment was well attended.

The boys are amusing themselves by burning the leaves as they fall on the campus.

A "whisker club" has been formed by a number of the boys to promote the growth of their beards. They have vowed not to shave or be shaved until a time agreed upon by them. Penalty: a ducking under the hydrant. Time will test their individual resources.

Rev. J. P. Cowling, of Shamokin, recently appointed presiding Elder of Ontario conference, Can., visited the College the 16th ult., and brought with him a new student, Mr. W. F. Hertzog.

The boarding students enjoyed a taffy party at the home of Rev. C. J. Kephart on Hallowe'en.

The governing authority of the Class of '98 is vested in the following officers: President, Jacob Zerbe; Secretary, Blanche Kephart, and Treasurer, Harvey Runkle.

Some of the boys had planned to have a "big time" on Hallowe'en, but their plans were thwarted by the vigilance of the President. He believed "eternal vigilance to be the price of safety."

On Saturday evening, November 3d, Division No. 1, of Prof. Deaner's Rhetorical class gave the first public Rhetorical of the year in the College chapel. A large and appreciative audience was present. Both the literary and musical performances were rendered with credit.



A few students attended the temperance lecture given by Rev. C. J. Kephart in the U. B. Church on the evening of the 1st. His forcible arguments have induced some to vote the Prohibition ticket.

On Friday afternoon, October 26th, at four o'clock, the first recital of the year was tendered the faculty, students and friends by the musical students of the College. The following interesting program was rendered:

Rondo in A,.....Hayden.  
Miss Black.  
La Chatelaine-Fantaisie,..... Le Duc.  
Miss Ruth Mumma.  
Lenora-II Trovatore,..... Verdi.  
Miss Stehman.  
Scarf Dance,.....Chaminade.  
Miss Klinedinst.  
Il Trovatore,..... E. Dorn, Op. 39, No. 3.  
Miss Bender.  
Impromptu,.....Schubert.  
Miss Stehman.  
Spinning Song,.....Mendelssohn.  
Miss May Light.  
There, Little Girl, Don't Cry, Song. Schaecker.  
Miss Kreider.  
Two Waltzes,.....Chopin.  
Mr. Hershey.

All the numbers were executed with creditable skill, especially the selection by Mr. Hershey, which elicited much applause.

The Glee Club, under the leadership of Prof. Lehman meets twice a week, and gave its first public performance at the the Senior Rhetorical, Saturday eve, 10th inst.

On Friday evening, November 2d, the friends and students of the College listened with unbounded delight to the songs of the Swedish Ladies' Quartette and the humorous and dramatic recitations of Miss Weber; the former full of bewitching harmony, affording not only enjoyment for the passing hour, but awaking echoes within our hearts which will continue to vibrate as long as we remember the folk song of our own land and love the beautiful and true of all lands; the latter with spirited and well chosen selections added not a little of fascination to the evening's entertainment. Upon the whole, words of praise are heard from all hearts. Undoubtedly the Swedish Ladies' Quartette has here gained a number of earnest admirers whose desire it is to hear this company again.

It is better to adorn the mind than the face.

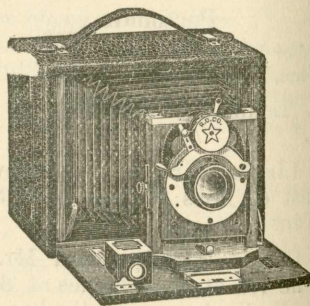
### Maori Shorthand.

A system of shorthand specially applicable to the Maori language is said to have been invented by a schoolmaster of Canterbury, New Zealand. The system has already been successfully taught to numbers of Maori children in various native schools, the youngsters taking it up with keen interest and avidity. It is said that the Maori language lends itself very readily to shorthand, as there are only about 14 letters in the alphabet.

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	No. 12	No. 2	No. 4	No. 6	No. 8	No. 10
	A. M.	A. M.	A. M.	P. M.	P. M.	P. M.
Lv. Winchester.....		6 15			2 30	3 20
" Martinsburg.....		7 00			3 20	4 50
" Hagerstown.....		7 40	8 30	11 25	4 10	7 10
" Greencastle.....		8 09		11 48	4 36	7 36
" Chambersburg.....	6 10	8 30	9 05	12 08	5 00	8 00
" Shippensburg.....	6 32	8 55		12 30	5 30	8 16
" Newville.....	6 53	9 15		12 50	5 51	8 53
" Carlisle.....	7 18	9 40	9 56	1 15	6 17	9 20
" Mechanicsburg.....	7 42	10 04		1 40	6 43	9 43
Ar. Dillsburg.....	8 03	10 25	10 30	2 00	7 05	10 05
" Harrisburg.....						A. M.
" Philadelphia.....	11 25	1 25	1 25	6 50	11 15	4 30
" New York.....	2 03	4 03	4 03	9 38	3 50	7 33
" Baltimore.....	11 15	3 10	3 10	6 45	10 40	6 20
	A. M.	P. M.	P. M.	P. M.	P. M.	A. M.

Additional trains will leave Carlisle daily except Sunday at 5:55 a. m., 7:55 a. m., 3:40 p. m., stopping at all intermediate stations, arriving at Harrisburg at 6:40 a. m., 8:03 a. m., 4:30 p. m.  
Evening Mail runs daily between Harrisburg and Chambersburg.

UP TRAINS.	Win Acc.	Me's Exp	Hag Acc.	Ev'g Mail	C'bg Acc.	N. O. Exp.
	No. 1	No. 3	No. 5	No. 7	No. 17	No. 9
	P. M.	A. M.	A. M.	A. M.	P. M.	P. M.
Lv. Baltimore.....	11 40	4 45	8 53	11 20	2 15	4 23
" New York.....	8 00	12 15		9 00	2 00	2 06
" Philadelphia.....	11 20	4 30	8 50	11 50	2 20	4 30
" Harrisburg.....	4 40	7 53	12 40	3 40	5 20	8 00
" Dillsburg.....						
" Mechanicsburg.....	5 03	8 13	1 03	4 01	5 41	8 20
" Carlisle.....	5 30	8 36	1 29	4 25	6 05	8 44
" Newville.....	5 55	9 00	1 52	4 55	6 36	9 08
" Shippensburg.....	6 15	9 21	2 13	5 10	6 57	9 29
" Chambersburg.....	6 40	9 43	2 35	5 35	7 20	9 50
" Greencastle.....	7 02	10 04	3 01	5 50		10 12
" Hagerstown.....	7 25	10 27	3 25	6 18		10 35
" Martinsburg.....	9 30	11 12		7 02		
Ar. Winchester.....	11 00	12 00		7 50		
	A. M.	A. M.	P. M.	P. M.	P. M.	A. M.

Additional trains will leave Harrisburg daily except Sunday at 10:35 a. m., 10:45 p. m., arriving at Carlisle at 11:20 a. m., 11:30 p. m., stopping at all intermediate stations; additional train will leave Hagerstown at 8:00 a. m., arriving at 11:00 a. m., stopping at all intermediate stations.

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23	68	33	81	43	96	53	1 60
24	69	34	83	44	98	54	1 70
25	70	35	85	45	1 00	55	1 80
26	71	36	86	46	1 06	56	1 92
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28	73	38	88	48	1 18	.....	.....
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# THE COLLEGE FORUM.

DECEMBER, 1894.

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# THE COLLEGE FORUM.

## LEBANON VALLEY COLLEGE.

VOL. VII. No. 10. ANNVILLE, PA., DECEMBER, 1894. WHOLE No. 76.

### December.

At Nature's great hall-door there stands  
An usher maid, a roseate girl,  
With figure robed in snowy bands  
And head adorned with icy pearl.

Around her feet in showers fall  
A myriad joys of Christmas-tide,  
And she reveals her love for all  
With ne'er the semblance of a chide.

The zephyrs laugh and softly flute  
In siren tunes of guileless love;  
But she in scorn doth hear their suit,  
To revel with the saints above.

Fore'er her heart is truly glad,  
And bright her face in radiant glow  
At thought that she farewell must bade  
But once a world of sinful woe.

And when her life-bell last doth chime  
Its silver-toned harmonic lay,  
In sweet content she bows to Time,  
And ushers in a New Year's Day.  
N. COLESTOCK SCHLICHTER, '97.

### Woman in History.

MARY M. SHENK, B. S.

(Oration delivered at the Clionian Anniversary.)

The greatness of a nation is but the greatness of its individual members. Those forces which have been the most potent have not always been apparent to the casual observer, and even at times not to the student of history. In studying the history of nations we find that no nation became great which held their women in subjection or did not honor womanhood, while, on the contrary, the greatest nations were those which recognized woman as one of its individual members, with capabilities and endowments equal to those of man. That woman's ability is equal to man's is axiomatic, hence it needs no proof.

Our purpose is to briefly speak of a few of her achievements and the part

she has taken in bettering humanity, so that what she has done may be an inspiration to each one of the members of the society. Every nation owes much to its women. In proportion to the advancement of woman has been the progress of a nation. Culture is a fundamental necessity in the development of the human race. Woman, as a member, must have that culture to successfully do her part. She is not to prepare to take man's work, but to do her own well. Her sphere of work is not limited. A few years ago there were but few professions which were available to her, but that day has passed and to-day she stands on the same level as man. The doors which were closed to her have, by her perseverance, been opened wide. Her increased opportunities have brought greater responsibilities upon each one of us.

In the past what has woman done? What factor has she been in the history of nations? Our nation owes its liberty to our foremothers as well as to the forefathers of our country. Seven months before the Declaration of Independence was written and signed, which declared to us our liberty, a similar declaration was written and signed by a woman, Abigail Adams. In a letter to her husband she places before him the necessity of immediate action. What grander example of bravery and self-possession in time of national bravery did we have than that of Mollie Pitcher, who fired the cannon during the battle in which her husband was killed, or Joan of Arc, who at the head of an army repulsed the enemy and reseatd a king upon his throne?

Woman's work in the Church has been noble and great. What work could have been grander than that of pleading for the life of Christ, and what she has done has been very beautifully told us by Eton Barret.



"Not she with traitorous kiss the Saviour  
stung,  
Not she denied him with unholy tongue ;  
She, when apostles shrank, did dangers  
brave,  
Last at his cross and earliest at his grave."

Woman stands foremost in our Master's work to-day. The Church is full of women for the same reason that our prisons are empty. Woman's mind and heart are purer than man's, hence less prone to wander away. She is in direct sympathy with the underlying principles of Christianity.

In literature woman is man's peer. She has given the world books which will never be forgotten. Deborah was the composer of the triumphal ode of which Milman says: "Lyric poetry has nothing in any language which can surpass the boldness and animation of this song." Beside its lyrical value it possesses great historical merit. It is said of Scott that when he turned from poetry to novel writing it was with the fear of being surpassed by Maria Edgeworth, who was one of the most popular writers in the early part of the 19th century. This age was prolific in woman novelists. Mrs. Hemans has written for us "The Landing of the Pilgrim Father's," and nothing finer has been produced on the subject. Others are Jean Ingelow and Mrs. Browning. Of the four novelists who gained prominence in the early part of the century two were women, Charlotte Bronte and Georg Eliot in England. In America no novel was so popular or productive of so much good as "Uncle Tom's Cabin." Without it the North would never have had a real conception of the woes of slavery.

In art woman competes with man for supremacy. Germany produced the first woman sculptor. By her perseverance and patience Rosa Bonheur has achieved greatness, and to-day she stands first among the animal painters in the world.

In science a Mitchell and a Clarke, who, with vision as acute as that of man, tell us of the wonders of the skies.

In statesmanship Queen Elizabeth, Queen Victoria and others were the heads of their government, not only in name, but in reality. What monarch was ever held in such great esteem as good Queen Elizabeth or England's Queen of to-day. None showed greater knowledge of government and wonderful diplomacy.

In politics Susan Anthony, Belva

Lockwood, Francis Willard, might be referred to.

How sneeringly has it often been asked, can women invent?

"Whatever strong armed man hath wrought,  
Whatever he has done,  
That goal hath woman also reached ;  
That action hath she done."

The invention of the cotton gin, which so aided in revolutionizing the industrial world, was by a woman; how many persons either know of the fact or credit her for it? Often her inventions have been patented under man's name and the credit given to him.

In every department which she has entered, in oratory, law, philanthropy, as educators, physicians, journalists, her labors have been productive of as great results as those of her brothers.

In the spheres referred to her work is on an equality with man's, but she has *one* sphere, the home, where she shines alone in her glory, and there her work has been most potent. We boast of man's greatness, but when we seek the cause the great men themselves tell us it was due to their mothers. Her achievements may not be known to many, much of what she has achieved has been done unostentatiously, silently she has moulded our character by her example and precept. Great will be the number whose names never appear upon the role of honor, but thousands will call them blessed, because of the joy they have brought into their lives. Comte, a French philosopher, says, "The moral amelioration of man constitutes the chief mission of woman. What higher sphere, what broader field, what diviner mission could she seek?" "One of the most eminent of England's critics, in noticing the President's address at the dedication of a monument to George Washington, alludes most beautifully to the influence of the unnoticed and undistinguished millions of mothers, sisters, wives and daughters who without joining the clamor of the strong minded and loud voiced sisterhood for 'equal rights,' yet had the higher privilege of knowing the immeasurable and ineffable influence they exercised in shaping the destinies of the world through those whom it has owned as masters."

To you, the active members of the Society, a few inferences will be given which, we trust, will enable you to realize your true position in society and the world. Soon you will be in active life



your day dreams will have given place to realities. What you will be depends on what you do and are now. By living up to your motto, "Virtue et Fide," great things will be expected of you. Neglecting your opportunities you will be, at most, mediocres. Your privileges bring with them responsibilities which you must nobly meet.

Will you, who are living in the greatest age the world has ever seen, when woman's opportunities were never greater, will you disgrace woman in history, or will you be worthy daughters of this generation? The women greatest in history are those who never sacrificed their womanly nature. You, to become eminent, need not become manly or unsex yourselves. Always be a woman and be womanly. Woman has been the great moral conservator of the world. You, to have the greatest influence, must live and act your Christianity. Your lives are to be blameless.

So often we look with indifference upon our every day duties, they are so common place. If only our spheres of work was widened we forget that—

"In small proportions we just beauties see,  
And in small measures lines may perfect be."

Great duties are only accomplished by doing well the small ones.

You rejoice at what you have achieved as a society in the past.

If your future achievements are to exceed those of the past, greater and more united must be your efforts and your aims at the highest scholarship.

## Two "Isms."

"Hand in hand, with wandering step and slow, thro' Eden took their solitary way." These are the suggestive words of the closing lines of Milton's "Paradise Lost."

To-day "hand in hand," are linked together two great evils that are degrading American politics and may finally result in the overthrow of our Government, viz.: Boodleism and Romanism.

For one hundred and eighteen years the noble sentiment expressed in Lincoln's prayer at Gettysburg, that we are "a government of the people, for the people and by the people," has been the boast and just pride of our country.

But, Ah! may we not blush with shame that this has been only too truthfully revised, that we are now a government of

the boodler, for the boodler and by the boodler.

Mr. Stead says that the American Republic, altho' too strong to be in danger from without, is now learning that democracies can breed tyrants, and that the conquerors of old who overran empires for the sake of plunder and impoverished whole nations to fill their treasuries have their legitimate heirs and successors in the coalesced plutocracy of the United States.

To-day nine per cent. of our families own seventy-one per cent. of our sixty billions of wealth. Everywhere the money power has throttled the laborer. The poor man is the servant of the rich, and, indeed, is in danger of becoming his slave.

"Each man for himself and the devil take the hindmost," seems to be a prevailing sentiment, and the vast majority are among the hindmost.

Under a system in which "might makes right" there is no law save the will of the strong, and the poor and weak are driven to the wall. We have reached a period in which wealth subjugates everything; it gags the press; it buys the legislature; it corrupts judges, and even lays its filthy fingers on our churches and universities.

"As a nation's God is, so will its laws be," and our Nation's God is the almighty dollar, and its laws are made to put the boodle in their makers' pockets.

Our own representatives go to our legislative halls and sell their votes to corporations and tax dodgers for boodle. In the city of Chicago, sixty out of sixty-eight alderman—men of means—do not pay a single cent of tax. But we need not go beyond our own State or county, and perhaps not beyond the sound of my voice to find the ungodly tax dodger.

Our polluted politics is in everything and is poisoning everything. Political bribery is such an open and common scandal that courts of justice almost consider it a tolerable virtue. Blocks of infamous houses in our large cities are allowed to run open by the payment of hush money to the officers of the law. Such evils are threatening the perpetuity of our free Republic. Dr. Parkhurst's work in New York, has revealed to the public one of the greatest scandals of modern times. The Breckenridge affair in Washington shocked the Christian sentiment of the Nation. Every department of municipal government is satu-



rated with corruption. Justice is contaminated and outraged in her very courts. In our political arena, virtue and ability for the most faithful service have no reward compared with the ascendancy of the spoils system. But boodles will continue in the ascendancy until our pulpits are filled with fearless men like Dr. Parkhurst, and our public offices with men, instead of politicians, demagogues and bosses. We need men of principle and Christian integrity for our public trusts. But let us now consider the other evil—Romanism. Sampson was a man in Israel, mighty in strength, who overcame all his enemies, but by their cunning and trickery they found the secret of his strength to be in the seven locks of his unshaven hair.

By and by they lulled him to sleep and cut his locks. Then the wicked harlot Delilah cried, "Awake, Samson, the Philistines are upon thee." He arose weak as other men and in the power of his mocking enemies.

Like unto the seven locks of hair, we boast of our strength as a nation in that we have seven free institutions, viz: free thought, free speech, free worship, free press, free schools, free shops and a free ballot. These seven locks Romanism—"the mother of harlots"—through superstition, bigotry and trickery, is trying to sever from us, and unless we awake to the true situation she will succeed. Shall we remain in a state of lethargy and indifference while Romanism is actually at work lock by lock, severing our strength. Shall we await to hear the angel of God cry from the battlements of heaven, "Awake, *America*, thine enemy is upon thee?"

O, may America awake before its doom is sealed as Rome has sealed the fate of other nations, and may the descendants of those who bought us liberty with their blood now buy us freedom from foreign dominion in all our States and departments of government with their ballots.

Rome declares that nationalities must be subordinate to religion; that we must learn that we are Romanists first and citizens next; and that the will of the Pope is the supreme law in all lands.

A Romish priest of Chicago has said that the time is not far distant when the Roman Catholics of the United States, at the order of the Pope, will refuse to pay their school tax and will send bullets to

the breasts of the government's agents rather than pay it.

Such declarations as these carried out mean death to our free institutions. Let them be the tocsin of alarm to every American citizen. The illustrious Lincoln once said: "Though not a prophet, I see a very dark cloud on our horizon, and that dark cloud is coming from Rome." That prophetic cloud of Lincoln's has ripened into an awful reality, and now it looms up before us in overwhelming blackness. In Chicago from the Mayor down over two-thirds of the public office are filled by Romanists. Of the three Judges in the Court of Appeals at Washington two are Catholics and the other of a Catholic family.

In the present National administration one must almost invariably be a Roman Catholic to secure a position in any government department, and if in office a refusal to contribute to the Sisters of Charity means almost immediate removal.

The Romanists have control of the Bureau of Indian Missions and have appropriated millions of dollars of public money to Catholic Missions, and still have access to the treasury vaults.

They are the sworn enemies of our public schools—our public schools which have developed a Lincoln, a Garfield and a Carter Harrison. Out of their parochial schools have come a Booth, a Guiteau and a Prendergast to assassinate these men. In a single state in South America, where Rome has ruled for three centuries, one citizen in ten is a monk, a priest or a nun, and seventy per cent. of the children are illegitimate; but one newspaper is published, and that by the government. We do not need the emissaries of that sly old Dago on the bank of the Tiber to tell us how to run our government or educate our children.

Let us ever remember that "Eternal vigilance is the price of liberty," and awake from this spirit of indifference; let us give up our selfishness and stop chasing the almighty dollar as long as we are drifting towards the most terrible crisis that any country has ever known.

The present political situation, the great depression in business, and the recent strikes, all serve to emphasize the fact that we need better men at the head of our Government and State affairs. Is this once fair land, for which our forefathers freely shed their blood and sacri-



ficed their lives, to be dragged deeper and deeper into the mire of polluted American politics? Is it to continue to be the dumping ground for all nations, and shall it in another century be enwrapped in the slimy coils of that hydra-headed monster—Romanism? Or shall this great country of ours be made the grandest nation under the sun, where the pure and undefiled gospel of Christ shall be preached in all its fullness and power; where our rulers shall be Christian men; where Socialism, Communism and Anarchism shall be known only in name; where American workingmen will be free from laboring besides paupers, criminals and the offcasts of other nations; where the flames of patriotism shall be enkindled in the heart of every child by our beloved "Star Spangled Banner" floating over every school house? These questions let the Christian men of America answer by casting a pure and unpolluted ballot, and demanding a free and independent Church.

J. H. MAYSILLES, '95.

### Triangles.

Geometrically speaking, a triangle is a figure having three sides and three angles.

A triangle is called, with reference to its sides, a scalene triangle when no two of its sides are equal; an isosceles triangle when two of its sides are equal; an equilateral triangle when its three sides are equal.

The lamp of a man's life has three wicks—blood, brain and breath; or his three natures—physical, mental and moral.

We see a man, tall, well built and strong; we admire him; but after coming into conversation with him we find nothing that springs from a cultivated mind—none of the loftier sentiments which we would expect from such a pleasing exterior. Then again, in many the mental qualities are equally developed with the physical powers, but we still do not have the highest condition that can be reached. Not until the moral nature has been polished to such an extent that those finer feelings, those holier emotions, are reflected do we find the maximum.

As these three natures are developed in different proportions we notice the three forms of triangles. In the physical nature developed above the rest we notice the scalene; in the physical and mental above the moral, the isosceles; but when the moral is developed in the same proportion

as the physical and mental, then, and not until then, do we find the equilateral or perfect.

If only the physical is developed can we call him a man, a man in the true sense of the word? Who would call Sullivan a man? We say "Down," to the very idea.

In many of the great men of past ages the physical and mental are developed, but still not the true man. But the world need not be looking for the perfect man, for he has been in the world in the person of Christ Jesus, who through his servant has taught us these words: "And now abideth faith, hope and love, these three, but the greatest of these is love."

These Christian graces form another triangle, but not perfect, for "the greatest of these is love."

True grace is much more excellent than any spiritual gifts whatever, and faith, hope and love are the three principal graces, of which charity is the chief.

Wisdom may dwell with love, and charity may be cautious. But it is apt to believe well of all, to entertain a good opinion of them when there is no appearance to the contrary; nay, to believe well when there may be some dark appearances, if the evidences of ill be not clear. All charity is full of candor, apt to make the best of everything, and put on it the best face; it will judge well and believe well, as far as it can with any reason, and it will stretch its faith beyond appearances for the support of a kind opinion; but it will go into a bad one with the utmost reluctance, and fence against it as much as it honestly can. And when, in spite of inclination, it cannot believe well of others it will yet hope well. How lovely a thing would Christianity appear to the world if its disciples were more actuated and animated by this divine principle!

Love is greater than faith and hope, because the end is greater than the means. Faith fixes on the divine revelation and assents to that; hope fastens on future happiness and waits for that, and in heaven faith will be swallowed up in vision and hope in fruition. There is no room to believe and hope when we see and enjoy.

From this triangle composed of the Christian graces, of which love is the *summum bonum*, we pass to perfect the triangle, the Godhead, or Trinity.

What is this Trinity? This has been



the subject of many discussions and in some respects is still a mystery to many. A noted speaker has given us this definition. "The Father, Son and Holy Ghost are one and only one God. Each has a peculiarity incommunicable to the others. Each with the others is God."

In God are not three wills, three consciences, three intellects, three sets of affections. The first of all the religious truths of exact research is that the Lord our God is one God. It is the immortal doctrine of the Christian ages that there are not three Gods, but one God. He is one substance, and in that one substance are three subsistences, but the subsistences are not individualities. The Trinity might be compared to a solar radiance. Heat, color and light subsist in the solar radiance. The three are one, but not in the same sense in which they are three. Each has a peculiarity incommunicable to the others. Neither is full solar radiance without the others. Each with the others is such solar radiance. Sunlight, rainbow, heat, are one solar radiance; Father, Son, Holy Ghost, one God.

This is what we understand by the Trinity, and we will wait until the mists have rolled in splendor, when all mysteries shall be made clear.

ELLA N. BLACK, '96.

### Keelyism.

G. A. L. KINDT, A. B.

Almost every day we learn of something we never knew before. Almost every day we hear of some invention being perfected, and the American public, at least, is gradually coming to such a point where it will believe almost anything it sees or hears, especially if it be in a daily paper. There are some, however, who obstinately refuse to believe anything, unless they can directly verify it.

Between these two it is necessary to pursue a course of investigation and reason by which we may form our conclusions, be they right or wrong. When there is no possibility of direct investigation we must take the statements of capable men and must apply our own knowledge of the subject under our consideration; this must be our method in this paper.

The matter under discussion in this paper is the wonderful discoveries in re-

gard to etheric vibration, said to have been made by Mr. J. W. Keely, of Philadelphia.

This man has been and is yet working on a method of producing and practically applying a force which he calls "Sympathetic negative (or positive) polar attraction," and which for all the purposes of this paper we will call "Sympathetic vibration" of ether.

Let us first see whether there is any true foundation for this man's researches. Pythagoras says that "The same principle underlies the harmonies of music and the motion of the heavenly bodies." The ancient philosopher probably did not realize the exact significance of his words, nevertheless there is much truth in what he said.

In later times physicists had much difficulty in explaining different phenomena which they observed, so they used a hypothetical ether, gave it the requisite properties and were satisfied.

It is a well-known fact that nature abhors a vacuum; ether very nicely fills it up; it also serves the purpose of conveying magnetic and gravital attraction, though its most important use is the conveying of light. As there are intermolecular and interatomic spaces, this ether must be all-pervading.

But let us consider the evidence as to the existence of a force which bears more closely on the subject. No doubt many have heard of the wandering musician, who threatened to fiddle down an iron bridge, in process of construction, and who succeeded so well that the workmen bribed him to leave. This is not a joke by any means; or, rather, though the story may be mythical, it is founded on a true scientific principle. An experiment in proof of this is given by Mr. Lascelles Scott, an English scientist, one of whose friends succeeded in breaking a large glass tankard by singing the note corresponding to its fundamental. We know that sound has a well-defined influence in the maturing of flowers and the hastening of some chemical reaction.

What seems still more strange is the decomposition of some substances by strong light, such as chlorine water. It has also been proven that light waves falling intermittently on a prepared disk produce sound. These things can surely not be produced by the beating of atmos-



pherie waves, and physicists explain them by turning to ether.

Keely thinks so too, but he has tried to utilize this force and use it practically. Zela's new way of lighting is somewhat similar in principle, and Prof. Hertz is working along the same line. Keely, however, is using entirely new methods in his researches, and he evidently has faith in his final victory.

He has hardly any scientific education and cannot express himself clearly, yet he has worked for twenty-two years, endeavoring to solve the mysteries of etheric vibration.

He began his researches as the inventor of an air-ship, and this has been his ultimate aim all this time. In a short time he seemingly fell on to this new idea and has been constructing new machinery and apparatus almost continually.

His persistence is something remarkable. In the course of his experiments he has been laid up for weeks and months by bruises and breaks. One of his friends tells us that there is not one bone in his hands that has not been broken. But, notwithstanding, he to-day advances many new principles, which seem ridiculous, but may be worth due consideration.

Although some of his views have been advanced by other men, he has discovered them for himself. He has discovered that all forms of energy consist of triune vibrations, atomic, interatomic and molecular, and that the only difference between any forces consists in the vibration frequencies. He claims that the trio of vibrations of electrical force has never been and never will be controlled, that only one of the trio is in use, and that the three would destroy everything within reach.

The vibrations producing sound are lowest in frequency; next come heat and light, and when the vibration frequency of sound is multiplied by many millions he succeeds in obtaining what he calls the "Dominant" force.

Keely goes so far beyond all accepted doctrines as to declare that he has succeeded in disintegrating hydrogen gas. He has also discovered that the normal range of molecular vibration is one-third of their diameters, and that to produce any action they must be excited by chords set to thirds.

As stated before, many of his ideas have been advanced before his time, and those original discoveries, such as the

disintegration of hydrogen, must not be accepted readily. The gentleman uses common scientific terms in such confusing ways that his meaning cannot always be clearly ascertained.

The force Keely makes use of in his experiments is the "Dominant;" he produces it by sounding a note on a musical instrument which corresponds to the fundamental of the substance employed. By the disintegration of water by his process he obtains the unheard-of pressure of twenty thousand (20,000) pounds to the square inch. When we compare this with one hundred and ten or twenty, as commonly employed in steam boilers, we can readily account for broken bones and the like.

Keely makes no secret of his methods, and his laboratory is open for inspection; he cannot be accused of scheming, for he gives evidence of believing just what he advocates.

One reason for the rejection of his theory by many is his confusing way of stating his meaning. Neither he nor his friends can express clearly just what they mean. Mrs. Moore has written very much on the subject, but we must wait awhile before we can see just what the aims of this man are. His delay in applying these forces of his is natural; he has only recently discovered anything of real value. Watt was twenty years in applying his steam power even in crude methods, and was just as greatly slandered and persecuted as Keely is at present. Recently some scientists visited the Philadelphia laboratory and saw several experiments, such as suspending weights in glass jars, removing isolated spheres, crushing gold quartz and other similar feats performed simply by sounding different musical notes. The camera failed to reveal any attempt at fraud.

After careful study many men have decided in his favor and are anxiously waiting for further developments. We hope that all these years of patient labor may not go unrewarded and may perhaps soon see our steam engines and dynamos give way to piano strings and jew's-harps.

MANY teach that woman can never do her duty until she is recognized as the equal of man in citizenship. That she must possess and use the ballot if she hopes to exercise the permanent influence of a freeman among freemen.



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## Editorial.

A MERRY CHRISTMAS and Happy New Year to all.

WE are glad to present to our readers in this issue a scientific article entitled "Keelyism," by G. A. L. Kindt, who was a member of the Class of '94, but is now taking post-graduate work in the Ohio University, Athens, Ohio.

THE winter term of the College opens on January 7th. There are many young people who would like to attend but have not the means. They are asking for help, but none is forthcoming. Is the Church doing right by not providing for the education of her worthy own? Does not this neglect lose many to the Church? Upon whom does the responsibility rest?

WITH this issue closes Vol. VI. of THE COLLEGE FORUM. We have improved it at an additional expense without increasing its price. The many kind words of commendation received from time to time from our subscribers have been appreciated. Many subscriptions expire with this issue; we would like to retain your subscription, which we trust you will re-

new as soon as you read our earnest request. Twenty-five cents is not much to each one of you; but to us it means life or death. Kindly recommend THE FORUM to your friends, and send us a Christmas greeting in the form of a club. We will appreciate all you may do.

PARENTS are deciding upon some suitable present for their sons and daughters. It may be a horse and buggy, a gold watch, a musical instrument, books or bric-a-brac. Any of the above would be very nice and acceptable, but is there not something else that will be of more real worth than any of those mentioned? Father and mother, be wise in your selection. Give that dear child of yours the advantage of a few years at Lebanon Valley College. You wish him to be honored and to have an equal advantage with your neighbor's children. The horse and carriage may be his ruin. They have been the ruin of many a one. A Christian education is the best gift you can bestow. Will every reader ponder and act?

THE sixth annual convention of the "Association of Colleges in the Middle States and Maryland" was held on Friday and Saturday, the 30th ult., and 1st inst., at the Johns Hopkins University, Baltimore, Md. President Bierman and Professors Lehman and Good were in attendance. The body was ably presided over by Chancellor W. J. Holland, of Western University, Pittsburg. Among the questions discussed were the following: "The teaching of history and politics in College," "The Future of the College," and "English in the College course."

In an able address on Friday evening, Prof. Ira Remsen, of Johns Hopkins, advocated among other things the modification of the present college course. He said he thought the time had come to make a "backward reform." Young men are graduated from college at an average



age of twenty-two years, and they are thirty years old before they get settled in a profession. Take off some of the requirements for admission to college instead of trying to add to them. Let a boy go to college earlier. Much of the present trouble is due to the confusion of a university and a college, one trying to do the work of the other. Johns Hopkins has not been entirely free from blame in this matter.

The address was well received. Over two hundred delegates were present, and no effort was spared to make them comfortable and the meeting a success.

The delegates visited in a body the Women's College, under the Methodist Episcopal Church, and the Bryn Mawr School, managed by the Friends. On Friday evening, after Dr. Remsen's address, a royal reception was tendered the delegates by the authorities of Johns Hopkins University.

#### Y. W. C. A. State Convention.

The Seventh Annual Convention of the Y. W. C. A. was held in the city of Scranton, November 9-11, and was a decided success in every respect.

Scranton is rightly named the city of conventions, since so many conventions are held there. A convention of the Epworth League was in progress in that city when our meeting opened.

The meetings, with the exception of those held Saturday evening and Sunday, were in the Y. M. C. A. hall.

The first session, held Friday afternoon, was opened by devotional exercises, at which time the Association hymn, "True Hearted," was sung.

Quite a number of three-minute addresses were then given, representing the Scranton Y. W. C. A., the W. C. T. U., the Pastor's Union and the Young People's Societies of the various churches.

A permanent organization was soon effected, which resulted in the election of Mrs. Burtner, of York, as chairman.

Prof. J. H. Gilmore, University of Rochester, gave a Bible study on the reading of the Word. He advised us to have two Bibles, one for devotional study, and one for study in general. We should have a

certain time for reading our Bibles, and it should not be at the unseasonable hour of ten p. m., when we are too weary to accomplish anything else. We should read carefully and candidly and with practical ends in view.

The speaker closed his remarks by likening the Bible to a medicine chest, in which could be found a remedy for all our ills.

In the evening a lengthy paper, on "Physical Well-being of Women," was read by C. E. Ehringer, M. D., of West Chester. He spoke chiefly in regard to the nervous condition of mankind, and of woman in particular. The cause of this trouble, he thinks, is the great ambition and overworked brains and bodies, and as a result we have insanity, the product of civilization.

Rev. James Carter, D. D., of Williamsport, then gave the annual address which treated of Y. W. C. A. work in cities.

He forcibly called our attention to the needs of young women and especially those of the working class, and he recommended the organization of associations in cities as the means of making the lives of such people better.

Saturday morning we listened to the reports of delegates. There are twenty college and nine city associations in the State. Pittsburg is the banner city association, there being 1000 members. West Chester Normal is the banner school association, having a membership of 330.

In the afternoon Mrs. Wm. Boyd, of Evanston, Ill., read a lengthy paper on "The Evangelical Basis." The import of the paper was the text of membership which requires that one must be a member of some evangelical church in order to become a member of the association. By evangelical is meant any church which recognizes Christ as the only Savior of mankind, and the Bible as the only true guide of life.

At the close of the session we were invited to the Y. W. C. A. gymnasium, where we enjoyed a drill conducted by the director, Miss Lois Shardlou.

The evening meeting was held in the First Presbyterian church. The first speaker was Rev. Samuel Dodds, who gave an able address on the value of the Y. W. C. A. in colleges. He emphasized very emphatically the influence of college women upon the world, and the



great importance of their be converted while in school.

The last address of the evening was given by Mrs. L. D. Wishard, of New York City, on the subject of woman's work in other lands. She spoke very touchingly of some experiences she had while in China, and especially of the degradation in which she found woman. The remedy she suggested for this was the sending out of more missionaries.

If any one meeting of the convention was better than another it was the one held on Sunday evening. Mrs. Agnes Hill, Secretary-elect to India, made a very eloquent address in behalf of the claims of missions on Christians.

Mrs. Hill's appeal in behalf of those who do not have the Gospel light was certainly pathetic. She spoke of the vast population of those Eastern countries and how few of them are Christians. She closed her address with the thought that notwithstanding we have those in our own land who are not Christians, but could be if they so desired, should we on their account keep all workers at home and send more to those who are perishing because they have no help.

The farewell services were held immediately following the missionary meeting. As is the custom, the delegates joined hands, formed a circle around the immense room and sang "Blest be the Tie," after which convention was adjourned.

We left feeling that our time had been well employed, and that we could not help being better for having participated in the exercises of those few days.

ANNA M. THOMPSON.

### To Foreign Lands.

Probably never have we been impressed so forcibly with the idea of giving our lives entirely to the service of the Master as when, on the morning of the 24th ult., there appeared in the College Chapel, Mr. and Mrs. A. T. Howard and Miss Florence M. Cronise, three of the six missionaries who sailed on Wednesday, the 28th, for Africa, where they will devote their lives to telling the Glad Story to those who are in heathendom.

After bidding good-by to their friends in Lebanon City on Friday evening, they came to Annville.

Arrangements were made to have a farewell service for them in the College Chapel early on Saturday morning.

After the audience had sung a selection, Miss Cronise gave an address. She said she would have one thought remain with us, "Joy in Christian Service." She also said that it should take less courage to obey the Lord than to disobey him.

Mrs. Howard then very beautifully showed us, by numerous Scriptural quotations, how she felt her call and duty in respect to missionary work, and the great satisfaction she has in engaging in it.

Mr. Howard then very fittingly remarked that although we should do personal work in the College, yet we should look forward to the great work of the future. The professions and trades in this country are crowded, but the field of usefulness in foreign lands is open for workers.

After nearly all the students promised by rising to their feet to follow them with their prayers, a touching farewell was given them.

Mr. and Mrs. J. R. King and Miss Minnie B. Eaton are the other three who go with them.

Miss Cronise was formerly professor of modern languages and literature in Otterbein University. Mr. and Mrs. King and Mr. and Mrs. Howard have all been educated at Otterbein.

Mr. Howard will take charge of the Rufus Clarke and wife training school.

Oh, that we might appreciate more the grand work that they are about to engage in!

May they have the prayers of the church as they assume this great undertaking and engage in their labor of love.

### Philokosmian Literary Society.

*Esse Quam Videri.*

A "humorous" programme will be an interesting feature of our rhetorical work in the near future.

In looking over our register we were surprised to find that during last September a greater number of members joined the Society than during any other one month of the Society's history.

At the recent election the following officers were elected for the ensuing term: President, J. H. Maysilles; Vice President, H. H. Heberly; Recording Secretary, R. P. Dougherty; Corresponding Secretary, A. S. Ulrich; Critic, N. C. Sleichter; Chaplain, Allen Baer; Organ-



ist, G. A. Ulrich; Janitor, W. G. Clipper.

Mr. Ira E. Albert filled the pulpit of the U. B. church at Palmyra on the 25th ult. Messrs. Allen Baer and Harry Boyer aided in evangelistic work, the former at Kauffman's, the latter at Pleasant Hill.

The many kind words of praise which the neat appearance of our library has called from our friends are certainly very encouraging, but a few volumes from those who appreciate the improvement would stimulate us to greater exertions in the collection and preservation of this most valuable auxiliary of our Society and at the same time fill some of our empty shelves.

The Society was certainly never better able to receive and carefully preserve such books as her friends have been pleased to entrust to her keeping than at present and this we hope will cause many to send us those volumes which they may deem useful to the Society.

We close our work for the Fall term with the consciousness that our efforts in rhetorical work have resulted in great good to us all. During the past term our greatest source of inspiration has been the weekly meeting of the Society. Every exercise was filled with that enthusiasm which is the result of earnest and unremitting devotion to our work. Noble eulogies have inspired us with loftier purposes, have given us higher aims, and broader conceptions of the object of life. The many discussions of the various social and economic problems have aroused our energies with the determination that our lives shall be cast in the great vortex of struggling humanity, and, in the Providence of God, be factors in the evolution of those mighty movements which shall result in the amelioration of the race.

### Kalozetean Literary Society.

*Palma Non Sine Pulvere.*

As we are drawing nigh to the end of the term, we feel that our work has been a benefit as well as a pleasure. The meetings having been interrupted frequently, the term seemed rather short, yet our efforts have been put forth with a determined will.

We all look forward to the coming vacation to have a very pleasant time at our respective homes.

H. H. Sloat, '93, who is engaged as a teacher at Rockport, made a short visit to his friends at school on the 29th ult., after which he went to his home at Manchester for a short time. It has been over a year since he last saw the school and friends, and he expressed himself as having had an enjoyable visit.

David Buddinger is very much interested in the meetings held in a church across the hill, and makes frequent visits.

Rev. J. T. Spangler, of Hagerstown, Md., is highly delighted with Miss Ruth; she is about one month old.

This being the last month of the year, the editor bids you all a Merry Christmas and a Happy New Year.

### Clonian Literary Society.

*Virtute et Fide.*

The Clions are anticipating a pleasant time for the 14th inst., when they will have a joint meeting with the K. L. S. These meetings are always appreciated, as they are sources of instruction as well as enjoyment.

Miss Klinedinst enjoyed a visit from her mother on Thanksgiving.

Mr. Bender, from Dillsburg, paid a visit to his daughter, Rosa, on the 29th of November.

Misses Parks and Young, from Steelton, and Miss Roop, from Lebanon, visited Miss Fetrow a few days last month.

Miss Mumma visited her sister, Ruth, on the 17th of November.

Miss Fetrow enjoyed a pleasant visit from her father on the 25th of last month.

Misses Stehman and Bertha Mumma attended a concert at Lebanon on the 23d of November.

Quite a number of ex-members attended the anniversary and reception on Thanksgiving. Among them we noticed Misses Swartz, '88, Quigley, '91, Della Roop, '92, Wilson, '94, and others. We are always glad to have our ex-members visit us, and hope they will visit us frequently in the future.

Among the few exclusively ladies' journals that we receive, *Oak Leaves*, Kalamazoo, Mich., is in the front rank. Although it is one of our new exchanges, yet we hold it in as much esteem as an old one. It compares in size and literary power with the standard college magazine.



### Clionian Anniversary.

Fortunes, like misfortunes, oftentimes come in showers. The history of Thanksgiving might be put into a single sentence, a perfect morn, a magnificent dinner, a glorious afternoon, a delightful evening and pleasant memories. Yet to those of us to whom this occasion means so much, entertaining pages might be filled with those enjoyable details, the sum total of which conspired to make this the red-letter day of the year.

All day long the mellow sunlight fell upon busy Clios streaming from all directions with plants and other decorations, and when, at last, night cast her chilly gloom about the campus they welcomed their many friends in the chapel, filled with a flood of light and wealth of joyous smiles. The rostrum had a decidedly striking and delightful appearance. Great decorative ability was displayed on every side. Minerva, standing in a grove of palms and ferns, replete with expressive earnestness and wisdom, and the embodiment of strength, grandeur and majesty, seemed to preside over the exercises.

The audience was large and enthusiastic. Many had come from a distance—Clionia's elder daughters whom loyalty and affection drew back to the old halls and familiar scenes. Eager expectation was visible in every countenance, and we believe no one was disappointed; but in the excellent programme which was rendered all realized their highest anticipations.

Promptly at 7:30 amid enthusiastic applause the officers and participants were ushered to the rostrum. The President, Miss Estella Stehman, in a few well-chosen words, pronounced the address of welcome, sitting forth the cherished hopes and aims of the Society as well as such words of greeting as were fitting for the occasion. The following programme was then rendered:

#### PROGRAMME.

Instrumental Quartet—Overture—Zampa Lattenberg.  
 Misses BLACK, KREIDER, LIGHT and KLINEDINST.  
 Invocation, ..... Rev. M. J. MUMMA.  
 Vocal Solo—Tying Her Bonnet Under Her Chin Carter.  
 Miss FLINT.  
 Essay—White and gold, ..... MARY E. RICHARD.  
 Instrumental Solo—Bubbling Spring, ..... Rive King.  
 Miss MAY LIGHT.  
 Oration—Clio—The Muse of History, BERTHA MUMMA.  
 Recitation—Zingarella, ..... MARY E. KREIDER.  
 Vocal Solo—L'estasi, ..... Aiditi.  
 Miss ESTELLA STEHMAN.  
 Ex-Oration—Woman in History, Miss MARY SHENK.  
 Instrumental Duet—Qui Vive Galop, ..... Wells.  
 Misses BENDER and RUTH MUMMA.

The essay, "White and Gold," was a most delightful production. These are the colors of the society—white, purity; gold, true worth. Miss Richard drew various lessons from these emblems; all high, noble and inspiring, and her graceful delivery added not a little to the attractiveness of the essay.

Miss Mumma showed what conceptions the ancients had of the various deities, and how they saw the supernatural in all things. Of these none were more highly honored than the nine Muses, of whom Clio, the Muse of history, presiding over the archives of the nations and preserving the deeds of former generations, was one of the foremost in power and influence. Take away the goddess, history is left, a living power, utilizing the experience of the ages in the accomplishment of a present purpose. The oration showed remarkable familiarity with the world's history as an influence permeating through the very core of a nation's life.

Miss Kreider deserves great credit for the excellent rendition of "Zingarella," a recitation so full of dramatic changes and difficult delineations as to tax the abilities of trained elocutionists. Notwithstanding these difficulties, Miss Kreider acquitted herself creditably.

The ex-oration, "Women in History," was greatly enjoyed by all and abounded in some earnest and inspiring sentiments to the present members of the Society.

This oration is published in another column.

Of the musical part of the programme no more can be said than that it was well suited for the occasion and rendered in a manner to win the highest praise from all present.

After the anniversary exercises a reception was held in the ladies' hall from nine to eleven o'clock. Misses Estella Stehman, Bertha Mumma, Ella Black, Mary E. Kreider and Blanche Kephart received the guests.

The hall and parlors were tastefully decorated with the "White and Gold," and potted plants added to the attractiveness. The hour for departure arrived all too soon for the many guests who were present.

"ELABRARETI."

Rev. D. D. Keedy, of Keedysville, Md., is in poor health. Bro. Keedy is a staunch friend of the College. We all wish him many years more of life.



## Personals.

A Merry Christmas!

Ho! ho! vacation days are near.

Prof. Good spent Sunday the 18th at his home.

Rev Ira E. Albert, '97, preached at Palmyra on the eve of the 25th ult.

Wm. Kindt, '90, was a pleasant visitor at the College a few weeks ago.

Harry Heberly, '96, spent Sunday, November 11th, at his home in Mt. Wolf.

A number of the boys have learned to ride bicycles of late.

A class in zoölogy, consisting of over thirty members, has been organized recently.

President Bierman attended Court at Reading as a witness, during the latter part of November.

Some of the boys are attending the revival services conducted by Rev. Light at Kauffman's Church.

Mr. Alvin McNair, of Middletown, visited his daughter Ella, at the College, Friday the 9th ult.

Reno S. Harp, editor of the Frederick (Md.) *Examiner*, recently paid a short visit to his alma mater.

Mr. Luther Grove, of Scotland, Pa., surprised his son, Ambrose, by calling on him Wednesday the 28th.

Miss Lizzie Mumma, of Florin, Lancaster Co., was the guest of her sister Ruth, Nov. 17th to 19th.

E. P. Anthony made a trip to his home in Chambersburg, November 16th, remaining several days.

The wife of Rev. Washinger, of Chambersburg, who has been in very poor health, is slightly convalescing.

The ladies were visited December 7 by Miss Mary S. Dunn, of Scranton, Pa., State Secretary of the Y. W. C. A.

A number of the students and professors attended the Lebanon County Teachers' Institute, held November 19th-23d.

Rev. A. A. Long, of Columbia, delivered the Thanksgiving sermon of that city. The press was very complimentary of it.

Prof. Deaner was called to attend the funeral of his uncle, Aaron F. Baker, at Keedysville, Md., on Thanksgiving Day.

We were glad to have Wm. Kreider, '94, with us during the Thanksgiving vacation.

He is now a student at Yale, and took this opportunity to visit his parents.

Some of the others who spent the holiday here were Horace Crider, '93, of York, D. A. Kreider, '92, who is now a student at Yale, and S. P. Backastow, '93.

Miss Kate Barr, of Elizabethtown, accompanied by her mother, paid us a visit on the 10th ult. She was formerly a student here and contemplates returning in the spring.

The Thanksgiving dinner was all that epicureans could desire. Turkey, cranberry-sauce and pumpkin pie with other delicacies constituted the meal.

Messrs. Reber, Snoke and Clippinger attended Sunday-school and preaching services at the Hill Church on the 25th, and afterwards enjoyed a bounteous dinner at the home of Mr. Jacob Zerbe, '98.

Prof. McDermad (In Zoölogy Class): "Which way do most insects move their jaws?"

Aspiring Prep.: "East and west, Professor."

Prof. Lehman attended the Y. P. C. U. Convention of the East Pennsylvania Conference, held at Harrisburg, November 6th and 7th. He was again reelected president of the convention to serve his fourth term.

President Bierman, Prof. Lehman and Prof. Good attended the Association of Colleges and Preparatory Schools, in its sixth annual session at Johns Hopkins University, Baltimore, Md., on November 30th and December 1st.

After all had satisfied their appetites, Prof. O. E. Good, toast-master for the occasion, called for the toasts as they had been previously assigned: "The Origin and History of Thanksgiving," Prof. McDermad; "What should we be thankful for?" J. H. Maysilles, and "How may we best express our thankfulness?" W. G. Clippinger. After the speakers had responded to the toasts, Ira E. Albert was called on, and made a neat speech.

On Friday evening, November 30, Rev. G. W. Stevens gave his illustrated lecture, "A Ramble through Switzerland," in the College chapel. It consisted of stereoscopic views of the beautiful scenery of Switzerland, accompanied by a description of them by the lecturer which was interspersed with strains of humor. The lecture closed by the audience singing



"Nearer My God to Thee," which was beautifully illustrated on the canvas.

The efforts of the Y. M. C. A. during the week of prayer were attended with rich results. The young men conducted a meeting in the lecture room of the church the Sabbath evening preceding, after which Rev. Mumma, the pastor, delivered an able sermon to the young men. Every evening during the week spirited meetings were held both in public and private rooms. After a considerable amount of personal effort, the students' labors were rewarded by seeing a number of their fellows happily converted. Besides, all the workers were spiritually strengthened. We feel that this week of work for the Master has resulted gloriously.

### Exchanges.

The *Reveille*, of Pennsylvania Military College, has donned a new garb, which we find little improved over its old dress. Its contents, however, continue to give evidence of the skillful literary labors of its editors.

To the following new exchanges we extend a most cordial welcome, and we hope to see them often upon our table: *Aegis*, Oakland, Cal., *Pennington Seminary Review*, *Wofford College Journal* and the *Erskinian*.

The *Otterbein Aegis* for November contains a very good article under the unique title, "Myself + Time = X." It treats of some very important problems of life as seen from a mathematical standpoint. We feel sure that a careful reading of this article will be naught but beneficial to the reader.

One of our exchanges gives the following version of the popular slang phrase, "He does not cut ice with us:" "He does not cause a molecular separation in the masses of aqueous matter solidified by the application of an intense degree of frigidity that is by subtraction of caloric energy."

Several of our exchanges in their recent issues have devoted almost their entire space to athletic news. While we believe most firmly in a school journal's duty to aid in arousing athletic interest by publishing the events of the school, yet we do not approve of the plan mentioned above. This was particularly noticeable in the *Wind Mill*, whose November issue might be styled an athletic one.

As there are so many important phases of student life to be touched upon by the school journal, we think undue attention to one particular phase is detrimental to its standard of success.

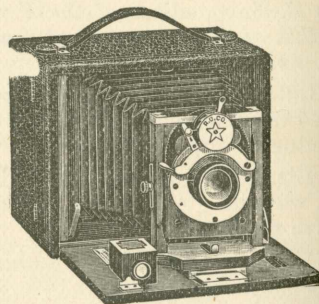
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	No. 12	No. 2	No. 4	No. 6	No. 8	No. 10
	A. M.	A. M.	A. M.	P. M.	P. M.	P. M.
Lv. Winchester.....	6 15	7 00	7 40	8 30	11 25	4 10
" Martinsburg.....	7 00	7 40	8 30	9 15	12 08	5 00
" Hagerstown.....	8 09	8 55	9 40	10 25	1 15	6 17
" Greencastle.....	8 30	9 05	9 50	10 35	1 20	6 22
" Chambersburg.....	6 32	8 55	9 40	10 25	1 15	6 17
" Shippensburg.....	6 53	9 15	10 00	10 45	1 20	6 22
" Newville.....	7 18	9 40	10 25	11 10	1 45	6 57
" Carlisle.....	7 42	10 04	10 40	11 25	2 00	7 02
" Mechanicsburg.....	8 03	10 25	11 00	11 45	2 20	7 23
Ar. Harrisburg.....	8 03	10 25	11 00	11 45	2 20	7 23
" Philadelphia.....	11 25	1 25	2 10	2 55	3 40	4 25
" New York.....	2 03	4 03	4 38	5 23	6 08	6 53
" Baltimore.....	11 15	3 10	3 45	4 30	5 15	6 00
	A. M.	P. M.	P. M.	P. M.	P. M.	A. M.

Additional trains will leave Carlisle daily except Sunday at 5:55 a. m., 7:58 a. m., 3:40 p. m., stopping at all intermediate stations, arriving at Harrisburg at 6:40 a. m., 8:03 a. m., 4:30 p. m.  
Evening Mail runs daily between Harrisburg and Chambersburg.

UP TRAINS.	Win Acc.	Me's Exp	Hag Acc.	Ev'g Mail	C'bg Acc.	N. O. Exp.
	No. 1	No. 3	No. 5	No. 7	No. 17	No. 9
	P. M.	A. M.	A. M.	A. M.	P. M.	P. M.
Lv. Baltimore.....	11 40	4 45	8 53	11 20	2 15	4 23
" New York.....	8 00	12 15	1 52	4 55	6 38	9 08
" Philadelphia.....	11 20	4 30	8 50	11 50	2 20	4 30
" Harrisburg.....	4 40	7 53	12 40	3 40	5 20	8 00
" Dillsburg.....	5 03	8 13	1 03	4 01	5 41	8 20
" Mechanicsburg.....	5 30	8 38	1 29	4 25	6 05	8 44
" Carlisle.....	5 55	9 00	1 52	4 55	6 38	9 08
" Newville.....	6 15	9 21	2 13	5 10	6 57	9 29
" Shippensburg.....	6 40	9 43	2 35	5 35	7 20	9 50
" Greencastle.....	7 02	10 04	3 01	5 50	7 35	10 12
" Hagerstown.....	7 25	10 27	3 25	6 13	7 58	10 35
" Martinsburg.....	9 30	11 12	.....	7 02	.....	.....
Ar. Winchester.....	11 00	12 00	.....	7 50	.....	.....
	A. M.	A. M.	P. M.	P. M.	P. M.	A. M.

Additional trains will leave Harrisburg daily except Sunday at 10:35 a. m., 10:45 p. m., arriving at Carlisle at 11:20 a. m., 11:30 p. m., stopping at all intermediate stations; additional train will leave Hagerstown at 8:00 a. m., arriving at 11:00 a. m., stopping at all intermediate stations.

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21	66	31	77	41	92	51	1 40
22	67	32	79	42	94	52	1 50
23	68	33	81	43	96	53	1 60
24	69	34	83	44	98	54	1 70
25	70	35	85	45	1 00	55	1 80
26	71	36	86	46	1 06	56	1 92
27	72	37	87	47	1 12	.....	.....
28	73	38	88	48	1 18	.....	.....
29	74	39	89	49	1 24	.....	.....

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